شرح أذكار الصباح والمساء
من "فقه الأدعية والأذكار"
للشيخ عبدالرزاق بن عبد المحسن البدر

Explanation of the Morning and Evening Adhkār

(Words of Remembrance of the Prophet Muhammad ﷺ)

Second Edition

Taken from
'Fiqh al-Ad'iyah wal-Adhkār'
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Translated by:

Abu Muhammad Abdur-Rauf Shakir

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
ا	Ā	Ā [When *Alif* is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when *waw* is used as a long vowel]
ض	D	heavy “**d**” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	These, those [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]	ر	R	Rabbit (it is *not* heavy like r in English)
ظ	dh	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When *Yā* is being used as a long vowel]	ص	S	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	H	Heavy “ h” sound	ط	T	Heavy “ t” sound
هـ	H	Hat	ث	Th	Think, Thought [must be distinguished from the ‘th’ in ‘this’ and ‘these’]
إ	I	Ink	و	W	Water [when *Waw* is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when *Yā* is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muhammad (ﷺ).

Indeed, from the most important of the obligatory acts of worship which Allāh has legislated for His believing servants is the act of **Dhikr**, i.e. the remembrance of Allāh through words of praise and glorification at all times of the day and night. And more specifically, Allāh, the Most High, has commanded us to **begin** our day by remembering Him – with words of praise and exaltation - and then to **end** our day in a similar fashion.

Allāh, the Most High, says:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ ﴾

"O you who believe! Remember Allāh frequently, and glorify Him in the *morning* and *evening*." (33:41, 42)

And He, the Most High, says:

﴿ وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ وَلَا تَكُن مِّنَ ٱلْغَـٰفِلِينَ ﴿٢٠٥﴾ ﴾

"And remember your lord within yourself, humbly, and in awe, in a low tone - *morning* and *evening*. And do not be of those who are *unmindful*." (7:205)

Allāh, the Most High, has warned us not to forget Him:

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ﴿١٩﴾ ﴾

"And don't be like those who *forget* Allāh, so He caused them to forget themselves..." (59:19)

Importance of Beginning and Ending One's Day with the Remembrance of Allāh

Ibn Battāl (Rahimahullāh) in his explanation of Saheeh al-Bukhāree (Rahimahullāh) said:

"...the meaning (purpose) of **Dhikrullāh in the morning** is to open and begin one's deeds for the day with the remembrance of Allāh.

Likewise, **Dhikrullāh at the time of sleeping** is to seal one's deeds (at the end of the day) with the remembrance of Allāh.

In this way, the *Hafadha* (recording angels) will record in the beginning of his *Saheefah* (daily record) a righteous deed and they will seal it with the like of it.

Consequently, it is hoped that he will have *Maghfirah* (forgiveness) of whatever sins were committed between this." [End of Quote]

The Time for the Morning & Evening Words of Remembrance

The best time to recite the 'morning and evening words of remembrance' is after the Fajr (Dawn) prayer until sunrise, and after the 'Asr (late afternoon) prayer until sunset.

The Prophet (SallAllāhu Alaihi wa Sallam) said:

"That I sit with people remembering Allāh, the Most High, from the *dawn prayer* until the *sun rises* is more beloved to me than freeing four slaves from the children of Ismā'eel ('Alaihis-Salām). And that I sit with people remembering Allāh from the *late afternoon ('Asr) prayer* until the *sun sets* is more beloved to me than freeing four [slaves from among the children of Ismā'eel ('Alaihis-Salām)]."

[Reported by Aboo Dāwood, no. 3667. Al-Albānee classified it as Hasan (good, acceptable) in Saheeh Aboo Dāwood, 2/698]

The Explanation

With the hope that a believer will increase his/her remembrance of Allāh; and to aid the Muslim in grasping the importance and full significance of these supplications, each supplication is accompanied by an in-depth explanation of its words, along with the text of the Hadeeth which puts the words in proper context and further clarify its meaning and importance, and sometimes mentions the benefit or reward for saying it.

This explanation is taken from **'Fiqh al-Ad'iyah wal-Adhkār'** (Understanding the Words of Supplication and Remembrance)[1] by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr (may Allāh protect and preserve him and his father).

Concerning the importance of understanding and reflecting upon the meaning of these words of remembrance, **Shaykh Abdur-Razzāq** (may Allāh protect and preserve him) says:

"The scholars (Rahima-humullāh) have drawn attention to the importance of the worshipper having knowledge of the meanings of these words, as well as his calling to mind that which they point to. Likewise, in accordance with what is in the heart of the worshipper – from this knowledge and consciousness (of the meanings and indications of the words of the supplication) – he will have a superiority and excellence that will not be earned by others. And the effect of this supplication upon him will be more intense, deeper and more lasting than its effect upon others.

Whoever recites this Dhikr – or any other one of the words of remembrance which have been transmitted [from the Prophet (SallAllāhu 'Alaihi wa Sallam)] – without calling to mind the meaning, and without understanding its indications – then, the effect of the Dhikr upon him will be weak.

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[1] Chapters 112 – 119, Fiqh al-Ad'iyah wal-Adhkār, pgs. 12 – 47.

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the memorization of these Adh-kār (words of remembrance). It is hoped that whoever is consistent in reciting these selected words of remembrance of the morning and evening with reflection and contemplation upon their meanings, and believing in its truthfulness in his/her heart, will earn a great reward and the pleasure of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who reviewed it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children without whose support this small work would have been extremely difficult to complete.

Abu Muhammad (A.R.Shākir)

7th Rajab 1435 A.H.

(6th May 2014 C.E.)

Words of Remembrance of the Two Ends of the Day (i.e. Morning and Evening)

Indeed, from among the supererogatory *Adh-kār* (words of remembrance) and *Ad-'iyah* (supplications) which the All-Wise Legislator (Allāh) has assigned to the Muslim (to be recited) during the course of his day and night are the *Adh-kār* (words of remembrance) of the two ends of the day (i.e. morning and evening). In fact, these *Adh-kār* which are recited during these two virtuous times (i.e. morning and evening) are the most extensive of *al-Adh-kār al-Mu-qay-ya-dah* (words of remembrance which are restricted to a specific time or occasion), and those most found in the texts (of Qur'ān and Sunnah); they enjoy the greatest encouragement and invitation (i.e. that they be recited), and are the most mentioned of the many types of *Adh-kār* (words of remembrance).

Allāh, the Most High, says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

"O you who believe! Remember Allāh with much remembrance. And glorify His Praises *Buk-ra-tan* (morning) and *A-s̲ee-lan* (evening)." [Qur'ān, Soorah al-Ah̲zāb (33):41, 42] ***Al-As̲eel*** (evening) is the time between *al-'As̲r* and the setting of the sun.

And Allāh, the Most High, says:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ﴿٥٥﴾﴾

"And glorify the praises of your Lord in *al-'A-shee-yi* (i.e. the time period after the midday till sunset) and in *al-Ib-kār* (i.e. the time period from early morning or sunrise till before midday)." [Qur'ān, Soorah Ghāfir (40):55]

Al-Ib-kār is the beginning of the day and ***al-'A-shee-yi*** is the end of the day.

And Allāh, the Most High, says:

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴿٣٩﴾ ﴾

"And glorify the Praises of your Lord, before *Tu-loo' ish-Shams* (the rising of the sun) and before *al-Ghu-roob* (its) setting." [Qur'ān, Soorah Qāf (50):39]

And Allāh, the Most High, says:

﴿ فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ ﴾

"So glorify Allāh, when you ***Tum-soona*** (come up to the evening) and when you ***Tus-bi-hoona*** (enter the morning)." [Qur'ān, Soorah ar-Room (30):17]

And the *Āyāt* (verses) with this meaning are many.

The time period for these private devotional recitations (i.e. words of remembrance) is ***as-Sabāh al-Bākir*** (early morning) from immediately following the dawn (Subh) prayer up until just before the rising of the sun. As for the evening (period) which is called ***al-'A-shee-y*** and ***al-Ā-sāl***, its time is from immediately following the late afternoon ('Asr) prayer up until just before the setting of the sun.

That being said, the matter (of its time) is not *strictly limited* [to the times between *Fajr* and sunrise, or between *'Asr* and sunset], In Shā Allāh, such that if a person forgot that (recitation) in its time, or something happened [which prevented him from performing it in its time], then, there is no harm in reciting the *Adh-kār as-Sa-bāh* (morning words of remembrance) after the rising of the sun and the *Adh-kār al-Ma-sā'* (evening words of remembrance) after the setting of the sun.

As for the *Adh-kār* (words of remembrance) which are legislated (in the Sharee'ah) and the *Ad-'iyah* (supplications) which have been transmitted [from the Prophet (SallAllāhu 'Alaihi wa Sallam)] to be said in these two

virtuous times – they are many and of various types. In Shā Allāh, a good portion of them will come, accompanied by the clarification of their great meanings and the authentic/upright points of guidance (derived from them).

Supplication Number One: With the 'Name of Allāh' One is Protected from Every Harm in the Heavens and Earth

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ

وَهُوَ السَّمِيعُ الْعَلِيمُ

Bis-mil-lā-hil-la-thee lā yadur-ru ma'as-mi-hi shay-un fil-ardi wa lā fis-samā'i wa Hu-was-Sa-mee 'ul-'A-leem .

(In the name of Allāh, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing [as-Samee'] the All-Knowing [al-'Aleem].**)**

<u>Text of the Hadeeth:</u>

Aboo Dāwood and at-Tirmidhee and others reported from Uthmān ibn 'Affān (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam) said: "There is no servant (of Allāh) who says – every day in the morning and in the evening: **'In the name of Allāh, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing (as-Samee') the All-Knowing (al-'Aleem)'** – repeating this three times, except that nothing will harm him." [Aboo Dāwood, no. 5088 and at-Tirmidhee, no. 3388.]

This is the wording of at-Tirmidhee. Al-Albānee declared it to be authentic in 'Saheeh al-Jāmi', no. 6426. Fortress of the Muslim, no. 86]

In the narration of Aboo Dāwood, it has: "Whoever says (when he reaches the evening): 'In the name of Allāh, with whose name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing (as-Samee') the All-Knowing (al-'Aleem)' – repeating this three times – will not be afflicted with an unexpected trial until he reaches the morning.

And whoever say this when he reaches the morning – three times – will not be afflicted with an unexpected trial until he reaches the evening."

Explanation of the Hadeeth:

This is one of the tremendous supplications which is befitting of a Muslim to recite regularly every morning and evening. In this way, he will be protected and preserved – by the permission of Allāh – from being afflicted with an unexpected trial or a harmful calamity or something similar to this.

Al-Qurtubee (Rahima-hu-llāh) said concerning this Hadeeth: 'This is an authentic report and a truthful statement whose proof we came to know by way of both *Daleel* (i.e. the evidence in the Hadeeth) as well as *Taj-ri-bah* (from actual experience). Since I first heard this Hadeeth I acted upon it, and nothing harmed me until (one day) I did not recite it. As a result, I was stung by a scorpion during the night in *Madeenah*. When I thought over it, I realized that I had forgotten to seek refuge (in Allāh) through these words.

It is also mentioned in the Sunan of at-Tirmidhee, from Abān ibn 'Uthmān (Rahima-hu-llāh) – the narrator of the Hadeeth from 'Uthmān (RadiyAllāhu 'an-hu) – that he (Abān) was afflicted with a semi-paralysis, which affects one side of the body. Hence, a man from among the people stared at him (i.e. at his condition of paralysis), so Abān said to him: 'What are you looking at (i.e. why are you staring at me like that)? Indeed, the Hadeeth (is the truth) just as I narrated it to you; however, I failed to recite it that day, and in this way Allāh caused what He had decreed for me to occur.'

In the report of Aboo Dāwood, it has: Abān ibn 'Uthmān (Rahima-hu-llāh) was afflicted with a semi-paralysis, so the man who heard this Hadeeth from Abān stared at him. Abān said to him: 'What is wrong with you, staring at me (this way). I swear by Allāh! I have not lied on 'Uthmān (RadiyAllāhu 'an-hu), nor has 'Uthmān (RadiyAllāhu 'an-hu) lied on the Prophet (SallAllāhu 'Alaihi wa Sallam). However, the day in

which I was afflicted with that which befell me, I became angry and as a result I forgot to recite this supplication.'

The *Sunnah* concerning these words of remembrance is that they be repeated *three times* each morning and each evening, just as the Prophet (SallAllāhu 'Alaihi wa Sallam) instructed it to be done.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying in the Hadeeth: **'In the name of Allāh…'** – means, In the name of Allāh I *seek refuge* (from any harm befalling me). Hence, every person who is doing a particular action estimates (in his mind) an appropriate verb that fits his condition at the time he is saying *'Bismillah'*. In this way, the person who is eating, when he says: *'Bismillah'* intends by it, 'In the name of Allāh *I am eating*'. Similarly, the one who is slaughtering an animal, when he says: *'Bismillah'* intends by it, 'In the name of Allāh *I am slaughtering this animal*'; and the writer, when he says: *'Bismillah'* intends by it, 'In the name of Allāh *I am writing*'.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**with whose name nothing is harmed on the earth nor in the heavens**…' – means that whoever seeks refuge *in the name of Allāh* – then, he will not be harmed by any calamity coming from the earth, nor anything coming from the heavens.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**and He is the All-Hearing (as-Samee') the All-Knowing (al-'Aleem)'** – means that Allāh is *as-Samee'* Who *Hears* the sayings of His servants, and *al-'Aleem* Who *Knows* their actions. He is the One from Whom no secret is hidden in the earth nor in the heaven. [See: Qur'ān, 3:5, 14:38 and 40:19]

Supplication Number Two: Seeking Refuge in the Perfect Words of Allāh

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A-'oothu bi-kalimā-til-lā-hit-tām-māti min shar-ri mā khalaqa.

(I seek refuge in the Perfect Words of Allāh from the evil (that comes from) what He has created**)**

Text of the Hadeeth:

It is confirmed in the Saheeh of Imām Muslim, from the Hadeeth of Aboo Hurairah (RadiyAllāhu 'an-hu) that he said: A man came to the Prophet (SallAllāhu 'Alaihi wa Sallam) and said: O Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam): I came across a scorpion which stung me last night. He (SallAllāhu 'Alaihi wa Sallam) said: "If only you had said – at the approach of evening: **'I seek refuge in the Perfect Words of Allāh from the evil (that comes from) what He has created'**, it (i.e. the scorpion) would not have harmed you."

[Saheeh Muslim, no. 2709] (Ahmad, 2/90; Saheeh at-Tirmidhee, 3/187; Saheeh Ibn Mājah, 2/266. Fortress of the Muslim, no. 97]

In the narration of at-Tirmidhee it has: "Whoever says three times – when he reaches the evening: **'I seek refuge in the Perfect Words of Allāh from the evil (that comes from) what He has created'** – he will not be harmed by any *Humatun* (sting or bite of a poisonous creature) during that night."

[Sunan at-Tirmidhee, no. 3604. Al-Albānee declared it to be authentic in 'Saheeh al-Jāmi', no. 6427. 'Fortress', no. 97]

Explanation of the Hadeeth:

Al-Humah refers to the sting/bite of every poisonous creature, like the scorpion and whatever is similar to it.

At the end of this Hadeeth at-Tirmidhee mentions that Suhail ibn Abi Sālih – one of the narrators of this Hadeeth - said: 'Our family members had learned this supplication, and they used to recite it every evening. Then, one of the young girls among them was stung (by a poisonous creature), yet she did not feel any pain or harm.'

This Hadeeth contains a clear indication of the excellence of this supplication; and that whoever recites it at the onset of the evening will be protected and preserved – by the permission of Allāh – from being harmed by the sting of a snake or scorpion or any similar creature.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the Hadeeth: **'I seek refuge…'** – means to search for shelter and to hold fast to something for protection. Its reality is to flee from something which you fear, fleeing to one who can protect you from it and defend you from its evil/harm. Hence, the one who seeks refuge in Allāh has fled from that which will harm him or destroy him, fleeing to his Lord and his Master, throwing himself in front of Him, clinging to Him, seeking safety through Him, and turning to Him for shelter.

The intended meaning of the Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: **'…the Words of Allāh'** – is the Noble Qur'ān. It has also been said that what is intended is His Words that contain the *divine decrees* which govern everything that happens in the universe. And what is meant by '…**Perfect** (words)…' is that His Words are complete and perfect, to the extent that they contain none of the deficiencies, defects, or shortcomings that are found in the speech of human beings.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**from the evil (that comes from) what He has created'** – i.e. from every evil, in any created being that evil may come from, including animals or other than them, whether it be a human or a *Jinn*; or a crawling creature or those

that walk upon four legs; or even if it be a wind or a bolt of lightning – no matter what type of calamity or affliction it might be, in this world or the hereafter. (See: 'Tayseer al-'Azeez al-Hameed', by Shaykh Sulaimān ibn Abdullāh, pgs. 213 – 214)

Supplication Number Three: Sayyid al-Istighfār (the Master Supplication for Seeking Forgiveness)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَ أَنَا عَبْدُكَ، وَ أَنَا عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَ أَبُوءُ بِذَنْبِي، فَاغْفِرِ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allāhum-ma Anta Rab-bee lā ilāha illā Anta, khalaq-tanee wa anā 'abduka, wa anā 'alā 'ahdika wa wa-'dika mas-tata-'tu, a-'oothu bika min shar-ri mā sana-'tu, aboo'u laka bi-ni-'matika 'alay-ya, wa aboo'u bi-thanbee fagh-fir lee fa-innahu lā yagh-firuth-thu-nooba illā Anta.

(O Allāh, You are my Lord, there is nothing which deserves to be worshipped except You; You have created me and I am Your servant; and I am obligated to fulfill Your covenant [i.e. that I made with You] and Your promise [i.e. that I made to you] as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favors upon me, and I acknowledge my sins; so forgive me, for indeed no one forgives sins except You.**)**

Text of the Hadeeth:

From among the splendid words of remembrance and blessed supplications which are befitting of a Muslim to be consistent in its recitation every morning and night, is that which is confirmed in the Saheeh of al-Bukhāree, from the Hadeeth of Shaddād ibn Aws (RadiyAllāhu 'an-hu), from the Prophet (SallAllāhu 'Alaihi wa Sallam) that he said:

"Sayyid al-Istighfār (the Master Supplication for seeking forgiveness) is that one say: **'O Allāh, You are my Lord, there is nothing which deserves to be worshipped except You; You have created me and I**

am Your servant; and I am obligated to fulfill Your covenant [i.e. that I made with You] and Your promise [i.e. that I made to you] as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favors upon me, and I acknowledge my sins; so forgive me, for indeed no one forgives sins except You.'

"Whoever recites this (supplication) during the day - having certainty (of its truthfulness) - and then dies in that day before he reaches the evening will be one of the people of paradise.

"And whoever recites this (supplication) during the night - having certainty (of its truthfulness) - and then dies before he reaches the morning will be one of the people of paradise."

[Saheeh al-Bukhāree, no. 6306; Fortress of the Muslim, no. 79]

Explanation of the Hadeeth:

This is a tremendous supplication, bringing together the meanings of repentance (Tawbah), humble submission (Tadhallul) to Allāh, the Blessed and Most High, and turning back (Inābah) to Him.

The Prophet (SallAllāhu 'Alaihi wa Sallam) described it as being 'the Master Supplication For Seeking Forgiveness' (Sayyid al-Istighfār). And that was because it surpassed all of the other phrases used for seeking forgiveness in excellence and is higher than the others in status.

From among the meanings of 'Sayyid': One who surpasses and excels his people in goodness and rises above them. In a similar manner, this supplication excels and surpasses the other expressions used for seeking forgiveness due to the Prophet (SallAllāhu 'Alaihi wa Sallam) opening it with praise and glorification (ath-Thanā') of Allāh, then the acknowledgement that he (SallAllāhu 'Alaihi wa Sallam) is an 'Abd (slave) of Allāh, one being cared for, created by Him, the Mighty, the Majestic; and then, acknowledging that He (the One Free from all Imperfections) is the One Who deserves to be worshipped, and that there is none who deserves to be worshipped besides Him.

Also, acknowledging that he (SallAllāhu 'Alaihi wa Sallam) is abiding by the promise, firm upon the covenant of Emān (faith) in Allāh and His Book (al-Qur'ān), as well as the rest of His Prophets ('Alayhimus-Salām) and Messengers ('Alayhimus-Salām); and that he (SallAllāhu 'Alaihi wa Sallam) is adhering to all of this as best he can, in accordance with his strength and ability.

Next, the Prophet (SallAllāhu 'Alaihi wa Sallam) sought refuge in Allāh, the One Free from all Imperfections, from the evil of everything that he did, including his shortcomings in fulfilling the obligation of showing gratitude for the bounties and favors bestowed upon him, as well as the evil resulting from his commission of sins.

Then, the Prophet (SallAllāhu 'Alaihi wa Sallam) acknowledged the succession of His blessings and continuous gifts and benevolence. Likewise, he (SallAllāhu 'Alaihi wa Sallam) confessed to whatever sins and acts of disobedience he has committed. Then he (SallAllāhu 'Alaihi wa Sallam) asked Allāh, the One Free from Imperfections, for forgiveness (Maghfirah) from all of this, declaring openly that no one can forgive sins besides Him, the One Free from all Imperfections.

This is the most complete and perfect form of what could possibly be in one's supplication. For this reason, it is seen as the greatest and most excellent expression of seeking forgiveness and the most beautiful, due to the meanings that it contains which ensure the forgiveness of sins.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the beginning of this supplication: **'Allāhumma'** has the same meaning as **'Yā Allāh'** (O Allāh). In this case, the vocative '*Yā*' (used for calling out to someone, to get their attention) has been deleted, while *al-meem al-mushaddadah* (doubled letter 'm') has been substituted for it, at the end of the Majestic expression 'Allāh', resulting in the very same meaning.

For this reason, it is not permissible to combine these two expressions; since a substitute and that which it substitutes for are never used together. Additionally, this expression ('*Allāhumma*') is only used for

requesting something (from Allāh). Hence, you would not say: *Allāhumma Ghafoor Raheem* (i.e. O Allāh, Forgiving, Merciful). Rather, you would say: *Allāhumma–gh-fir-lee wa-r-ham-nee* (i.e. O Allāh, Forgive me and have Mercy upon me), and that which is similar.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**You are my Lord, there is nothing which deserves to be worshipped except You; You have created me and I am Your servant**…' contains an expression of submission (Tadhallul), humility (Khudoo') and fragility or brokenness (Inkisār) in front of Allāh. It is also an expression of Emān (True Faith) in the Unique Oneness (Wahdāneeyah) of Allāh in His Lordship (Ruboobeeyah) and His Divinity (Ulooheeyah).

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '**You are my Lord**…' means I have no Lord, nor any Creator besides You. And the Lord (ar-Rabb) is the Owner (al-Mālik), the Creator (al-Khāliq), the Provider (ar-Rāziq) and the Controller (al-Mudabbir) of the affairs of all of His creation. So, this is a confirmation and acknowledgement of *Tawheed ar-Ruboobeeyah* (the Unique Oneness of Allāh's Lordship). For this reason, he (SallAllāhu 'Alaihi wa Sallam) later said: '**You have created me**…', meaning, You are my Lord, Who has created me, and I have no Creator besides You.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**there is nothing which deserves to be worshipped except You**…' means: There is nothing which has a right to be worshipped besides You. You, Alone, are the One deserving all worship. And this is the actualization of *Tawheed al-Ulooheeyah* (the Unique Oneness of Allāh's Right to be worshipped). For this reason, he (SallAllāhu 'Alaihi wa Sallam) later said: '...**and I am Your servant**…', meaning, I am a worshipping servant of You. You are the One Who has a right to all worship, and there is none who has a right to be worshipped besides You.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**and I am obligated to fulfill Your covenant and Your promise as much as I can**…' means: I am obligated to fulfill the covenant that I made with

You, and the promise that I made to You, to have true Emān (faith) in You and to be obedient to You and to comply with Your commands – in accordance with my ability and to the extent of my fullest capacity. Indeed, Allāh, the One Free from all Imperfections, does not hold a person responsible except in accordance with his ability.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**I seek refuge in You from the evil of what I have done**…' means: I seek asylum with You, O Allāh! And I cling to You for protection, from the evil which I have done: from its evil consequences, its evil end-result, the descending of its penalty, being deprived of forgiveness for it, or that I return to that which is similar to it, whether it be evil actions, disgraceful deeds or despicable characteristics.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**I acknowledge Your favors upon me**…' means: I confess to the enormity of Your generosity to me, and Your unending favor and kindness to me, and this confession implies gratitude to the Benefactor, the One Free from all Imperfections, and being exonerated from ingratitude for these many favors.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**and I acknowledge my sins**…' means: I admit to my sins, i.e. whatever sin, error or mistake that I have committed, including omitting an obligatory duty or committing an unlawful act. This acknowledgement of sins and shortcomings is the way to repentance (Tawbah) and turning back to Allāh (Inābah). And whoever admits to his sin and repents from it, Allāh turns to him in acceptance of his repentance.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**so forgive me, for indeed no one forgives sins except You**' means: O Allāh! Forgive me (for) all of my sins, for indeed Your Mercy is all-encompassing (vast), and You are Liberal (Generous) in Pardoning; no sin is too grave for You to forgive [for one who repents to You]. Indeed, You are the All-Forgiving (al-Ghafoor), the Most Merciful (ar-Raheem). And no one can forgive sins except You!

Allāh, the Most High, says:

﴿ وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ ﴾

'…and those who, when they have committed grave sins (like illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins – and none can forgive sins except Allāh…' [Qur'ān, 3:135]

Then, the Prophet (SallAllāhu 'Alaihi wa Sallam) sealed this supplication with clarification of the immense reward and abundant recompense which will be achieved by anyone who is careful to recite it each and every morning and evening.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**Whoever recites it**…' i.e. the words of this supplication, **'during the day - having certainty of it'** i.e. being certain that it is the truth, and believing in it, since it is the speech of the impeccable one who does not speak from desires, rather what he says is only revelation that is revealed – may the Praise of Allāh in the highest assemblies of the angels and peace, safety and security be upon him – '… **and then dies in that day before he reaches the evening will be one of the people of paradise. And whoever recites this (supplication) during the night - having certainty (of its truthfulness) - and then dies before he reaches the morning will be one of the people of paradise.**'

Indeed, the reason why the person who is careful of, and consistent in, the recitation of this supplication achieves this generous promise, tremendous reward and abundant recompense is because he opened his day and closed it acknowledging the Tawheed of Allāh in His Lordship (Ruboobeeyah) and His Divinity (Ulooheeyah); then, acknowledging his servitude/worship (of Allāh Alone) and the witness of His gifts and acknowledgement of His favors; then, the open announcement of the

defects and shortcomings of himself, begging for pardon and forgiveness from the Oft-Forgiving (al-Ghaffār); along with his standing in a posture of humility, submission and surrender (to the Mighty, the Majestic).

These are all sublime, lofty meanings, and noble characteristics with which he begins and ends the day. Hence, it is befitting that the possessor, or one who observes *with care* the regular recitation of this supplication be worthy of pardon and forgiveness, freedom from the Hell-Fire and entry into the gardens of Paradise. And we ask Allāh, the Most Generous (al-Kareem) for His Favor!

Supplication Number Four: Asking for the Good of this Day and Seeking Refuge from its Evil

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلهِ وَ الحَمْدُ للهِ، لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَها، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَها، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Am-sai-nā wa am-sal-mulku lil-lāhi wal-hamdu lil-lāhi, lā ilāha illAllāh wahdahu lā shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alā kulli shay-in Qadeer. Rabbi as-aluka khayra mā fee hādhi-hi-l-Lailati wa khayra mā ba'dahā wa a-'oothu bika min shar-ri mā fee hādhi-hi-l-Lailati wa shar-ri mā ba'dahā, Rabbi a-'oothu bika minal-kasali, wa soo-il-kibari, Rabbi a-'oothu bika min 'athābin fin-Nāri wa 'athābin fil-Qabri.

(We have reached the *evening* and at this very time unto Allāh belongs all sovereignty, and all praise belongs to Allāh. There is nothing which deserves to be worshipped except Allāh, Alone, and He has no partner. To Him belongs all sovereignty and to Him belongs all praise and He has power over all things. O my Lord, I ask You for the good of this *night* and the good of what follows it; and I seek refuge in You from the evil of this *night* and the evil of what follows it. O my Lord, I seek refuge in You from laziness and the evil of old-age. O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave.)

Text of the Hadeeth:

Imām Muslim has reported in his Saheeh (authentic collection of Hadeeth) that Abdullāh ibn Mas'ood (RadiyAllāhu 'an-hu) said: Whenever the Prophet (SallAllāhu 'Alaihi wa Sallam) reached the

evening, he would recite: **'We have reached the _evening_ and at this very time unto Allāh belongs all sovereignty,... O my Lord, I ask You for the good of this _night_ and the good of what follows it; and I seek refuge in You from the evil of this _night_ and the evil of what follows it...'**

Likewise, when one reaches the *morning*, he says this [with the modified wording for the morning]:

أَصْبَحْنَا وَ أَصْبَحَ الْمُلْكُ لِلّٰهِ وَ الْحَمْدُ لِلّٰهِ،...

Asbah-nā wa asbahal-mulku lil-lāhi wal-hamdu lil-lāhi,

'We have reached the _morning_ and at this very time unto Allāh belongs all sovereignty,...

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ،

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ...

Rabbi as-aluka khayra mā fee hādha-l-Yawmi wa khayra mā ba'dahu wa a-'oothu bika min shar-ri mā fee hādha-l-Yawmi wa shar-ri mā ba'dahu...

'O my Lord, I ask You for the good of this _day_ and the good of what follows it; and I seek refuge in You from the evil of this _day_ and the evil of what follows it... '

[Reported by Muslim, no. 2723; Fortress of the Muslim, no. 77]

Explanation of the Hadeeth:

This is a beneficial supplication, a superb expression for remembrance (of Allāh) and a blessed act of daily private worship which would be excellent for a Muslim to keep careful observance of every morning and

evening – in following the pattern of the Noble Prophet (SallAllāhu 'Alaihi wa Sallam) and taking an example from his upright guidance.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the beginning of this supplication: **'We have reached the *evening* and at this very time unto Allāh belongs all sovereignty, and all praise belongs to Allāh…'** means: We have reached the evening, and the sovereignty is in the control of Allāh as it reaches the evening, exclusively His. And this is a clarification of the condition of the speaker (i.e. the one reciting these words). He is saying: We have come to know and acknowledge the fact that the kingdom and sovereignty (of the heavens and earth) belong to Allāh, and the praise belongs to Allāh, not to anyone other than Him. Therefore, we have sought refuge with Him, asked for help and assistance from Him, and devoted all worship, praise and thanks exclusively for Him, Alone.

For this reason, he announced - after this – his Emān (true faith) and Tawheed (making all worship for Allāh, Alone), saying: '…**There is nothing which deserves to be worshipped except Allāh, Alone, He has no partner**…'; meaning: There is nothing truly worthy of worship except Allāh.

It is necessary to note that the 'Word of Tawheed', i.e. 'Lā ilāha illAllāh' consists of two essential pillars, without which the Tawheed will not be realized (i.e. established as a reality in one's life). These two pillars are *an-Nafyee* (negation) and *al-Ithbāt* (affirmation). As for **'Lā ilāha'**, it is negation of everything that is worshipped, while **'illAllāh'** is affirmation of all worship for Allāh, the One Free from all Imperfections.

Due to the great significance of this matter and the magnificence of its affair, he (SallAllāhu 'Alaihi wa Sallam) re-emphasized it with his (SallAllāhu 'Alaihi wa Sallam) saying: **'Alone, He has no partner.'** As for his (SallAllāhu 'Alaihi wa Sallam) saying: **'Alone'**, it contains re-emphasis of the affirmation [of the right of Allāh to be worshipped Alone], while his (SallAllāhu 'Alaihi wa Sallam) saying: **'He has no partner'** entails re-emphasis of the negation [of the right of anything besides Allāh to be

worshipped]. So, this re-emphasis coming after re-emphasis shows the great care and attention that is given to the station of Tawheed and high status of its affair.

Once he (SallAllāhu 'Alaihi wa Sallam) acknowledged the Unique Oneness of Allāh, he followed that with the acknowledgement that to Him belongs the sovereignty, the praise and the power over everything, saying: **'To Him belongs all sovereignty and to Him belongs all praise and He has power over all things.'**

Indeed, the sovereignty – all of it – belongs to Allāh, and in His Hand is the control and mastery over all things. Likewise, the praise – all of it – belongs to Him, since He possesses it and because it is His right. And He – the One Free from all Imperfections – has power over all things; nothing is outside of His power and ability.

﴿وَمَا كَانَ ٱللَّهُ لِيُعۡجِزَهُۥ مِن شَيۡءٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ عَلِيمٗا قَدِيرٗا ٤٤﴾

"**Allāh is not such that anything in the heavens or in the earth can render Him incapable. Indeed, He is All-Knowing, All-Powerful.** " [Qur'ān, 35:44]

There is a tremendous benefit in bringing this introductory sentence just before the supplication, as it intensifies the supplication and makes it more likely to be answered. Then, he begins – after these introductory statements – with the mention of his request and his needs, saying:

'O my Lord, I ask You for the good of this *night* and the good of what follows it…' – meaning: I ask You for the best of what You intended to occur in this night for the righteous ones of Your worshipping servants, including those apparent and hidden extra supplements (which complete what is already at hand), as well as those things which benefit one's religious and worldly affairs; '**and the good of what follows it…**', meaning the best of what is in the nights which will follow.

The Prophet's (<u>S</u>allAllāhu 'Alaihi wa Sallam) saying: '... **and I seek refuge in You from the evil of this *<u>night</u>* and the evil of what follows it'** – meaning: I cling to You and seek shelter with You from the evil that You intended to occur in this night, including those evils that are apparent and those which are hidden.

The Prophet's (<u>S</u>allAllāhu 'Alaihi wa Sallam) saying: **'O my Lord, I seek refuge in You from laziness and the evil of old-age'** – what is meant by 'laziness' is the failure of the inner self to rise up to achieve good, in spite of it being obvious that one is able to do so. And whoever is like this is not excused, as opposed to the one who is incapable (of doing a certain thing), in which case he is excused due to his inability.

What is intended by **'the evil of old-age'** is that which is caused by old age, such as a decrease or dwindling of intellectual strength and confusion in one's thinking or views, as well as the other things which make one's condition bad.

The Prophet's (<u>S</u>allAllāhu 'Alaihi wa Sallam) saying: '...**O my Lord, I seek refuge in You from the punishment of the Hell-Fire and the punishment of the Grave'** - means: I seek protection with You, O Allāh, so that the punishment of the Fire and the punishment of the grave will not touch me. The reason why he (<u>S</u>allAllāhu 'Alaihi wa Sallam) singled out these two for mention – from among the rest of the types of punishment on the Day of Resurrection – is due to the severity of these two punishments and the enormity of their affair.

As for the grave – it is the first station in the Hereafter. Whoever is saved (from punishment) in it, will be safe in that which comes after it. As for the Hell-Fire, its pain is tremendous and its punishment is severe. May Allāh protect us and you (from it), and shield us and you (from it).

Supplication Number Five: Allāh is Sufficient for me; Upon Him, Alone, I Rely and Depend

حَسْبِيَ اللهُ لَآ إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

HasbiyAllāhu lā ilāha illā Huwa 'alayhi tawak-kaltu wa Huwa Rabbul-'Ar-shil-'Adheem .

(Allāh is sufficient for me; there is none who deserves to be worshipped except Him; I rely upon Him, and He is the Lord of the Magnificent Throne)

Text of the Hadeeth:

From among the words of remembrance to be recited at both ends of the day (i.e. morning and evening) is that which is reported by Ibn Sunnee, from Aboo ad-Dardā' (RadiyAllāhu 'an-hu), from the Prophet (SallAllāhu 'Alaihi wa Sallam), "Whoever recites seven times - every day - when he reaches the morning and when he reaches the evening: '**Allāh is sufficient for me; there is none who deserves to be worshipped except Him; I rely upon Him, and He is the Lord of the Magnificent Throne**' – Allāh will suffice him his concerns from the affairs of this world and the hereafter."

[Fortress of the Muslim, no. 83. Reported by Ibn Sunnee in '*Amal al-Yawm wal-Laylah*', no. 71, as a ***Marfoo' Hadeeth*** [i.e. attributed to the Prophet (SallAllāhu 'Alaihi wa Sallam) as his statement]. It has also been reported by Aboo Dāwood in his 'Sunan', no. 5081, with a chain of narrators who are all reliable, as a ***Mawqoof*** statement [i.e. attributed to a companion (RadiyAllāhu 'an-hu)]. al-Albānee (Rahimahullāh) declared it to be authentic in *Silsilatul-Ahādeeth ad-Da'eefah,* no. 5286, as a ***Mawqoof*** statement [i.e. as a statement of Aboo ad-Dardā' (RadiyAllāhu 'an-hu)]. And this kind of statement *cannot* be made simply based upon opinion and independent judgment; rather, it could only have come by way of being heard from the Prophet (SallAllāhu 'Alaihi wa Sallam)].

Explanation of the Hadeeth:

This blessed statement of praise of Allāh contains a far-reaching effect and a tremendous benefit in every matter which is important to a Muslim, from the affairs of this world and the Hereafter. The meaning of **HasbiyAllāh** is that Allāh will give me that which is sufficient for all of my needs.

[Translator's Note: This supplication which the Prophet (SallAllāhu 'Alaihi wa Sallam) has ordered us to recite also came in the saying of Allāh, the Most High:

﴿ فَإِن تَوَلَّوْاْ فَقُلْ حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾ ﴾

"…and if they turn away, then say: '**Allāh is sufficient for me; there is none who deserves to be worshipped except Him; I rely upon Him, and He is the Lord of the Magnificent Throne**'. [Qur'ān, 9:129].

The meaning of this Āyah is that if the disbelievers turn away from what you have come to them with, i.e. this comprehensive, perfect, pure, magnificent divine law – then, recite to them this supplication:

HasbiyAllāh: Allāh is sufficient for me,
Lā ilāha illa Huwa: There is nothing that is worthy of being worshipped except Him,
'Alaihi Tawak-kaltu: I have depended/relied upon Him, and surrended all of my affairs to Him,
Wa Huwa Rabbul-'Arshi-l-'Adheem: He is the Master and Creator of everything. Since He is the *Rabb* (Lord) of the Magnificent Throne – and he (SallAllāhu 'Alaihi wa Sallam) singled out the Throne for special mention since it is the greatest of all creations – hence, everything (created) that is less than the Throne is more rightly so included (as being under the lordship and mastery of the One Who is Lord and Master of the Magnificent Throne)].

Supplication Number Six:
Everything is Achieved by the Permission of Allāh

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُور

Allāhum-ma bika 'asbah-nā, wa bika 'amsay-nā, wa bika nahyā, wa bika namootu wa 'ilaykan-nushoor.

(O Allāh, by Your leave, we have reached the *morning* and by Your leave we have reached the *evening*; by Your leave we live and by Your leave we die; and unto You is the *Nu-shoor* (resurrection).**)**

اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِير

Allāhum-ma bika 'amsay-nā, wa bika 'asbah-nā, wa bika nahyā, wa bika namootu wa 'ilaykal-maseer.

(O Allāh, by Your leave, we have reached the *evening* and by Your leave we have reached the *morning*; by Your leave we live and by Your leave we die; and unto You is the *Ma-seer* (return) **.)**

Text of the Hadeeth:

From among the sublime words of remembrance and blessed acts of worship that one performs daily voluntarily, which the Prophet (SallAllāhu 'Alaihi wa Sallam) used to encourage his companions (RadiyAllāhu 'an-hum) to learn, and then be regular in its recitation every morning and evening, is that which is mentioned in the Hadeeth of Aboo Hurairah (RadiyAllāhu 'an-hu).

It is collected in the Sunan of at-Tirmidhee and the Sunan of Aboo Dāwood that the Prophet (SallAllāhu 'Alaihi wa Sallam) used to teach his companions (RadiyAllāhu 'an-hum), saying, "When one of you reaches the *morning*, he must say: **'O Allāh, by Your leave, we have reached the *morning* and by Your leave we have reached the *evening*; by Your leave we live and by Your leave we die; and unto You is the *Nu-shoor* (resurrection).'**

And if he reaches the *evening*, he must say: **'O Allāh, by Your leave we have reached the *evening* and by Your leave we have reached the *morning*; by Your leave we live and by Your leave we die; and unto You is the *Ma-seer* (return).'**

[Reported by at-Tirmidhee, no. 3391 and Aboo Dāwood, no. 5068. Al-Albānee (Rahimahullāh) declared it to be a good/acceptable Hadeeth in 'Saheeh al-Jāmi', no. 353. Fortress of the Muslim, no. 78]

Explanation of the Hadeeth:

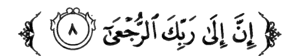
This is a superb prophetic supplication and a blessed word of remembrance which is worthy of being consistantly recited by a Muslim each morning and evening. Likewise, its majestic meanings and splendid indications are worthy of being carefully reflected upon. Look at how it includes reminding the Muslim of how immense is the favor of Allāh upon him and how vast are His gifts and generosity. Indeed, a person's sleeping and his waking, his moving and his stillness, his standing and his sitting – all of it is from Allāh, the Mighty, the Majestic. Indeed, whatever He wills shall be, and whatever He does not will shall not be; and there is no power and no strength except with Allāh, the Supreme.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the Hadeeth: '…**by Your leave, we have reached the *morning***…' means: By Your favor, Your help and Your aid we reached the morning; and the same meaning is in his (SallAllāhu 'Alaihi wa Sallam) saying: '…**and by Your leave we have reached the *evening***…'.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**by Your leave we live and by Your leave we die**…' means: We are constantly in this condition, at all times and in the rest of our situations and circumstances, including each of our movements and all of our affairs – we are with You, and You alone, as our supporter. The reins of power – all of it – is in Your Hand, and we are not free of need of You even for the blinking of an eye. This comprises a degree of dependence upon Allāh, turning to Him for asylum, and an acknowledgment of His bounty and favor through which a person realizes his Emān (true faith), strengthens his Yaqeen (certainty), and magnifies his connection to his Lord, the One Free from all Imperfections.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the Hadeeth: '...**and unto You is the *Nu-shoor* (resurrection)**...' means: [You are] the authority to which all will return on the Day of Standing, at the time of the resurrection of the people from their graves, when they are given life after having been caused to die. [see: Soorah al-Mulk, 67:15]

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**and unto You is the *Ma-seer* (return)**....' means: the origin and place to which all will return; as Allāh, the Most High, said:



'Surely to your Lord is the return.' [Qur'ān, 96:8]
[see also: Soorah al-Baqarah, 2:285]

The Prophet (SallAllāhu 'Alaihi wa Sallam) has used his saying '...**and unto You is the *Nu-shoor* (resurrection)**...' in reference to the morning; and his (SallAllāhu Alaihi wa Sallam) saying '...**and unto You is the *Ma-seer* (return)**...' in reference to the evening – in consideration of the appropriateness and similarity or resemblance. This is because al-Isbāh (waking up in the morning) resembles an-Nashr (being resurrected after death), since an-Nawm (sleep) is a type of minor death, and al-Qiyām (rising) from sleep resembles being resurrected after death.

Allāh, the Most High, said:

﴿ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ ﴾

'It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.' [Qur'ān, 39:42]

As for al-Imsā' (retiring to sleep in the evening), it resembles al-Mawt (death) after al-Hayāh (life). This is because in the evening a person takes his sleep – which resembles death and the taking of the soul. In this way,

each part of this supplication (i.e. for morning or evening) is sealed with the most suitable expression of the same nature as the meaning that is mentioned in that part of the supplication.

From that which adds clarity to this meaning is that which is confirmed from the Prophet (SallAllāhu ‘Alaihi wa Sallam) that he used to say at the time of his awakening from sleep: ‘…**All Praise belongs to Allāh, Who gave us life after He caused us to die, and unto Him is the resurrection [back to life]**….’. In this supplication, an-Nawm (sleep) is called Mawt (death), while al-Qiyām (rising) from sleep is called Hayāh (life) after Mawt (death).

[This Hadeeth has been explained in the supplications related to sleep and awakening from sleep. See: '**Reflections Upon Selected Daily Supplications**", by the translator, the first and second supplications, pages 10 through 17.]

Supplication Number Seven: Seeking Refuge in Allāh from the Evil of Oneself and then from the Evil of Shaytān

اللَّهُمَّ فَاطِرَ السَّماوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً، أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allāhumma fātiras-samāwāti wal-ardi, 'Ālimal-ghaybi wash-shahādati, Rabba kulli shay-in wa maleekahu, ash-hadu al-lā 'ilāha illā Anta, a-'oothu bika min sharri nafsee, wa min sharrish-shaytāni wa shirkihi, wa an aqtarifa 'alā nafsee soo'an, aw ajurrahu ilā Muslimin.

(O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen[2], Lord and Sovereign of all things, I bear witness that no one has the right to be worshipped except You I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his *shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.**)**

Text of the Hadeeth:

From among the words of remembrance, of the morning and evening, is that glorious Dhikr and beneficial Du'ā which the Prophet (SallAllāhu 'Alaihi wa Sallam) taught to Aboo Bakr as-Siddeeq (RadiyAllāhu 'an-hu) when he (Aboo Bakr) asked the Prophet (SallAllāhu 'Alaihi wa Sallam) to guide him to some words that he (RadiyAllāhu 'an-hu) could say, each morning and evening. At-Tirmidhee, Aboo Dāwood and others reported in the Hadeeth of Aboo Hurairah (RadiyAllāhu 'an-hu) that Aboo Bakr as-Siddeeq (RadiyAllāhu 'an-hu) said: 'O Messenger of Allāh (SallAllāhu

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[2]These two sentences are reversed in the 'Fortress of the Muslim'. However, this is the order that is found in the majority of the narrations found in the original sources of this Hadeeth.

'Alaihi wa Sallam)! Command me with words which I may recite whenever I reach the morning and whenever I reach the evening.'

The Prophet (SallAllāhu 'Alaihi wa Sallam) said: Say: **'O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that no one has the right to be worshipped except You. I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his *shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim.'**
[Reported by at-Tirmidhee, no. 3529 and no. 3392; and Aboo Dāwood, no. 5067. Al-Albānee (Rahimahullāh) declared it to be authentic in 'Saheeh at-Tirmidhee', no. 2701. Fortress of the Muslim, no. 85]

Explanation of the Hadeeth:

This is a magnificent supplication, which is commendable for a Muslim to recite in the morning, evening, and at the time of retiring for sleep.

It is comprised of seeking refuge in Allāh, seeking safety with Him, and clinging to Him for protection from all evils; from its sources', its starting point, its consequences and its end result. He (SallAllāhu 'Alaihi wa Sallam) began this supplication with sublime words for seeking nearness to Allāh, the Mighty the Majestic, with the mention of a series of His lofty qualities and noble characteristics which point to His Greatness, His Majesty and His Perfection.

Hence, the Prophet (SallAllāhu 'Alaihi wa Sallam) sought a means of nearness to Allāh, by mentioning that He is '...**Creator of the Heavens and the Earth** ...' – i.e. He is the Creator of both heavens and earth, Who produced them and brought them into existence without there having been anything like them previously.

Then he (SallAllāhu 'Alaihi wa Sallam) sought a means of nearness to Him, by mentioning that He is '...**Knower of the unseen and the seen** ...' – i.e. there is no secret that is hidden from Him. He is the Knower of everything that is hidden from His servants as well as what is apparent to them. Hence, that which is hidden (to others) is witnessed by Him, and that which is secret is open to Him; and His Knowledge encompasses everything.

Then the Prophet (SallAllāhu 'Alaihi wa Sallam) sought a means of nearness to Him, by mentioning that He is '...**Lord and Sovereign of all things** ...' – therefore, nothing is outside the realm of His Ruboobeeyah (Lordship), while He is the Owner and Master of eveything (in existence). Indeed, He – the One Free from all Imperfections – is the Lord of all the worlds, and He is the Owner and Master of the whole of the creation.

After this, he (SallAllāhu 'Alaihi wa Sallam) announced His Tawheed (Unique Oneness), and acknowledged that 'Uboodeeyah (servitude) belongs to Him, that He is the One Who is worshipped in Truth, and that there is no one that is worshipped in Truth besides Him (i.e. everything that is worshipped besides Him is worshipped based upon falsehood) – saying: '...**I bear witness that no one has the right to be worshipped except You**...'

All of the above was intended to be an introduction - which should precede the supplication - in which the servant (of Allāh) openly displays his indigence, his poverty, and his undyingneed of his Lord; and in which he acknowledges His Majesty and HisGreatness, confirming His Grand Characteristics and Noble Qualities.

After that the Prophet (SallAllāhu 'Alaihi wa Sallam) mentions his need and his request, which is that Allāh protect him from all evils.

So, he (SallAllāhu 'Alaihi wa Sallam) said: '...**I seek refuge in You from the evil of myself and from the evil of Shaytān (satan) and his *shirk* [association of something with Allāh], and from committing evil against myself or bringing it upon another Muslim**...' In this is the combination of seeking refuge with Allāh from the roots of evil and its sources, and from its end results and its consequences.

Ibn-ul-Qayyim (Rahima-hullāh) – in his commentary upon this Hadeeth - said: 'So, he (SallAllāhu 'Alaihi wa Sallam) mentioned the two sources of evil – which are the self and the Shaytān (Satan); and he (SallAllāhu 'Alaihi wa Sallam) mentioned its two places of destination, and what each of them will end with – which is evil returning to one's self, or upon his Muslim brother.

Thus, this Hadeeth has collected together the sources of evil as well as what it leads to, in the briefest and most summarized of expressions, and (at the same time being) the most comprehensive and clearest of expressions.' [Badā'i al-Fawā'id, 2/209]

This Hadeeth entails seeking refuge in Allāh from four matters connected to evil:

The **First** is the evil of the self; and the evil of the self breeds evil actions, acts of disobedience and sins.

The **Second** is the evil of Shaytān; and the enmity of Shaytān towards the human being is well-known from his (i.e. Shaytān's) motivating the human beingto committ acts of disobedience and sins, as well as stimulating falsehood within his soul and his heart.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…and his **Shirk**…' – means: the Shirk (association of partners with Allāh) which Shaytān invites and calls to. This word (i.e. 'Shirk') has also been narrated[in the Sunan of at-Tirmidhee, no. 3529] as '**Sharak**', [instead of **Shirk**] which means Shaytān's *traps*.

The **Third** is the person's bringing harm to himself; and this is one of the consequences of evil, that it returns to the person himself.

The **Fourth** is bringing the harm to the Muslims; and this is another one of the consequences of evil, that it comes back to fall upon others.

This Hadeeth entails seeking refuge in Allāh from all of these [four matters, including the sources of evil as well as what it leads to]. Look at how comprehensive this Hadeeth is; and consider how superb are its meanings, and how perfect is its encompassment of (the ways and means of) freeing oneself or escaping from evil completely.

Supplication Number Eight: Asking Allāh for Pardon, Well-being and Protection

اللَّهُمَّ إِنِّي أَسْأَلُكَ [الْعَفْوَ وَ]الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allāhumma innee as-aluka [l-'afwa wa] l-'āfiyata fid-dunyā wal-ākhirati, Allāhumma innee as-alukal-'afwa wal-'āfiyata fee deenee wa dunyāya, wa 'ahlee wa mālee , Allāhum-mastur 'awrātee, wa āmin raw-'ātee, Allāhum-mah-fadhnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an shimālee, wa min fawqee, wa a-'oothu bi-'a-dhamatika 'an 'ugh-tāla min tahtee.

(O Allāh, I ask You for [pardon and] well-being in this world and the Hereafter;

O Allāh, I ask You for pardon and well-being in my religious and worldly affairs, and in my family and my wealth;

O Allāh, cover my defects and weaknesses, and relieve me of my fears;

O Allāh, protect me from in front of me and from behind me, from my right, my left and above me; and I seek refuge in Your Greatness and Glory from being destroyed suddenly from beneath me.**)**

Text of the Hadeeth:

Indeed, from among the magnificent supplications which the Prophet (SallAllāhu 'Alaihi wa Sallam) used to strive to maintain every morning and evening - rather, he (SallAllāhu 'Alaihi wa Sallam) never abandoned these supplications whenever he reached the morning and whenever he reached the evening – is that which has been confirmed in the Sunan of Aboo Dāwood, the Sunan of Ibn Mājah and others besides these two,

from **the Hadeeth of Abdullah ibn 'Umar (RadiyAllāhu 'an-huma), who said:**

"The Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam) never failed (to recite) these supplications whenever he reached the evening and whenever he reached the morning:

'O Allāh, I ask You for [pardon and] well-being in this world and the Hereafter;

O Allāh, I ask You for pardon and well-being in my religious and worldly affairs, and in my family and my wealth;

O Allāh, cover my defects and weaknesses, and relieve me of my fears;

O Allāh, protect me from in front of me and from behind me, from my right, my left and above me; and I seek refuge in Your Greatness and Glory from being destroyed suddenly from beneath me.'"

[Reported by Aboo Dāwood, no. 5074, and Ibn Mājah, no. 3871, from Abdullah Ibn 'Umar (RadiyAllāhu 'an-humā). See: Saheeh Ibn Mājah, no. 3121, 2/332. Fortress of the Muslim, no. 84]

Explanation of the Hadeeth:

The Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam) began this magnificent supplication by asking Allāh for well-being (**al-'Āfiyah**) in this world (ad-Dunyā) and in the next life (al-Ākhirah); and there is nothing equal to al-'Āfiyah (well-being). Whoever is given well-being in this world and the hereafter has been given a complete and perfect share of all good (al-Khair).

At-Tirmidhee has reported in his 'Sunan', that al-'Abbās ibn Abdul-Muttalib (RadiyAllāhu 'an-hu), the paternal uncle of the Prophet (SallAllāhu 'Alaihi wa Sallam), said: I said: O Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam), teach me something that I may ask Allāh

('Azza wa Jalla) to grant me. He (SallAllāhu 'Alaihi wa Sallam) said: 'Ask Allāh for well-being (al-'Āfiyah)'. After a few days I came (to him) and said: O Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam), teach me something that I may ask Allāh to grant me. So he (SallAllāhu 'Alaihi wa Sallam) said to me: 'O 'Abbās, O Uncle of the Messenger of Allāh, ask Allāh for well-being (al-'Āfiyah) in this world and the hereafter.'

[at-Tirmidhee, no. 3514. Al-Albānee declared it to be authentic in Saheeh at-Tirmidhee, no. 2790]

In the Musnad of Ahmad and the Sunan of at-Tirmidhee, from Abu Bakr as-Siddeeq (RadiyAllāhu 'an-hu), that the Prophet (SallAllāhu 'Alaihi wa Sallam) said: 'Ask Allāh for pardon (al-'Afwu) and well-being (al-'Āfiyah), for indeed, after certainty of faith (al-Yaqeen), no one has been given anything better than well-being (al-'Āfiyah).

[Musnad Ahmad, 1/3; Sunan at-Tirmidhee, no. 3558.Al-Albānee declared it to be authentic in Saheeh al-Jāmi', no. 3632]

Al-'Afwu (pardon) means erasing the sins (of a person) and covering them over.

As for al-'Āfiyah (well-being), it is Allāh's safe-guarding of His servant from every misfortune and trial, by turning evil away from him, protecting him from afflictions and sickness, and protecting and preserving him from evils and sins.

The Prophet (SallAllāhu 'Alaihi wa Sallam) asked Allāh for well-being (al-'Āfiyah) in this world and the hereafter, in addition to well-being in the religion, the worldly affairs, the family and the wealth.

As for the request for well-being in the ***Deen*** (religious affairs) – this is seeking protection from every matter which disfigures (and distorts) one's religious observance or causes it to be defective.

As for the asking for well-being in the ***Dunyā*** – (worldly affairs) this is seeking protection from anything which harms the person in his worldly

affairs, including afflictions, calamities, adversities or that which is similar.

As for the request for well-being in the ***Ākhirah*** (hereafter) – this is seeking protection from the horrors and distress in the next life, as well as from the different types of punishments that will occur there.

As for the asking for well-being in the ***Ahl*** (family) – this is by (asking Allāh) to protect the family from trials and tribulations, and averting from them misfortunes and severe suffering.

As for the request for well-being in the ***Māl*** (wealth) – this is by asking Allāh to preserve it from that which would destroy it, including floods, fires, robbery and the like.

Hence, the Prophet (SallAllāhu 'Alaihi wa Sallam) – in this supplication - has joined together the request from Allāh for protection from every detrimental occurrence and every destructive danger.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**O Allāh cover my '*Aw-rāt*' (defects and weaknesses)**...' – means cover my defects, my mistakes and my shortcomings, and everything which will sadden me if it is uncovered. Included in this is the protection from one's private-parts being exposed. The private area for men is that which is between the navel and the knees; while the private area for women is the whole of her body.

It is befitting of the woman to strictly observe the recitation of this supplication, especially in this era in which women's shamelessness and immorality – in every corner of the earth – is on the increase, and there is an absence of care or concern for covering and Islamic dress. One (female) is showing her forearm, another is uncovering her thigh, a third is showing the lower and upper part of her chest and throat, while others are doing that which is much more severe and filthy than this.

At the same time the virtuous, protected Muslim woman avoids all of this, and she is always – constantly - asking Allāh to protect and preserve

her from trials (and corruption), and to favor her with the covering of her **'awrah** (i.e. all that must be covered and not revealed).

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**and relieve me of my '*Raw-'āt* ' (fears)**...' – **al-Amnu** (safety and security) is the opposite of **Khawf** (danger). **Raw-'āt** is the plural of raw-'ah which means fear and sadness. This entails asking Allāh to distance him from every matter which frightens him, saddens him or causes him distress. The use of the plural here (Raw-'āt) is an indication that these fears are many.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**O Allāh, protect me from *in front of me* and from behind me, from my right, my left and above me; and I seek refuge in Your Greatness and Glory from being *destroyed suddenly* from beneath me**' – contains the request that Allāh grant him protection and security from those things which cause destruction, as well as the evils which the human being is subjected to from the six directions.

It might happen that evil and afflictions might come from the front or the back, or from the right or the left, or from above him or below him, while he does not know from which direction the affliction or the calamity may suddenly befall him. Hence, he (SallAllāhu 'Alaihi wa Sallam) asked his Lord to protect and preserve him from all directions.

After that, there is the greatest evil which the human being needs protection from, and that is the evil of Shaytān (satan), who lurks, lying in wait for something to befall the human being, so that he can come to him from in **front** of him or **behind** him, and from his **right** and his **left**, to cause him to fall into calamities, pull him into misfortune and those things which will destroy him; as well as to distance the human being from the way of good and the road to uprightness.

This is just what is mentioned in Shaytān's (satan) claim, where he says:

﴿ قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾ ﴾

'Because You have sent me astray, surely I will lie in wait for them (i.e. the human beings) on Your straight path. Then I will come to them from *before* them and *behind* them, from their *right* and from their *left* and You will not find most of them as thankful ones.' [Qur'ān, 7:16, 17]

For this reason, the person is in need of a stronghold to protect him from this enemy, and a protective shield to protect him from the traps and evil of Shaytān (satan).

This magnificent supplication contains a fortification for the person so that the evil of Shaytān (satan) will not reach him from any direction – since he will be in the protection, shelter and care of Allāh.

As for the Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**and I seek refuge in Your Greatness and Glory from being *destroyed suddenly* from beneath me'** – it contains an indication of the greatness of the danger of the calamities which befall the human being from beneath him, such as the earth quaking. This is one type of punishment which Allāh causes to befall some of the people walking upon the earth while not being obedient to their Creator Who brought them into existence from nothing. Rather, they walk upon the earth engaging in sin and transgression, and evil and disobedience. As a consequence, they are punished by the earth quaking beneath them or by them being swallowed up by the earth, as recompense for their sins and a just punishment for their acts of disobedience.

Allāh said in the Qur'ān:

﴿ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ
وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَـٰكِن
كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ ﴾

'So, We punished each of them for his sins; of them were some on whom We sent a violent wind with a shower of stones [as on the people of Loot]; and of them were some who were taken by as-Saihah (torment – awful cry) [as Thamood or Shu'aib's people]; and of them were some whom We caused the earth to swallow [as Qāroon]; and of them were some who We drowned [as the people of Nooh or Fir'awn (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.' [Qur'ān, 29:40]

Supplication Number Nine: The Affirmation of Kalimatu-t-Tawheed

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā i-lāha illAllāhu wahdahu lā shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alā kulli shay-in Qadeer.

(None has the right to be worshipped except Allāh, alone, without partner; To Him belongs all sovereignty and praise; and He is, over all things, Omnipotent)

Text of the Hadeeth:

Among the most important words of remembrance which are worthy of great care being taken to recite meticulously every **morning and evening**, is that which is confirmed in the Musnad of Imām Ahmad, from the Hadeeth of Aboo Hurairah (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam) said: Whoever says: **'None has the right to be worshipped except Allāh, alone, without partner; To Him belongs all sovereignty and praise; and He is, over all things, Omnipotent'** – whoever says this ten times when he reaches the morning, Allāh will:

1. record for him one hundred hasanāt (good deeds), and
2. remove from him one hundred sayyi'āt (bad deeds);
3. he will have a reward equal to the freeing of a slave, and
4. he will be protected and preserved - due to this act (i.e. of reciting these words) - throughout that day, until evening. And whoever says the like of this (i.e. reciting these words ten times) when he reaches evening, will have a reward just like this.

[Reported by Ahmad in his 'Musnad', 2/360. It was declared to be authentic by al-Albānee in 'as-Saheehah', 6/1/136, 137. Fortress of the Muslim, no. 92]

Also, among the most powerful words of remembrance which have been legislated for the Muslim to recite every ***morning**** one hundred times, is

that which is confirmed in the 'Saheehain' (i.e. al-Bukhāree and Muslim), from the Hadeeth of Aboo Hurairah (RadiyAllāhu 'an-hu), from the Prophet (SallAllāhu 'Alaihi wa Sallam) that he said: Whoever recites, **'None has the right to be worshipped except Allāh, alone, without partner; To Him belongs all sovereignty and praise; and He is, over all things, Omnipotent'** – **one hundred times** in a day will have:

1. the reward of freeing ten slaves; and
2. one hundred hasanāt (good deeds) will be recorded for him, and
3. one hundred sayyi'āt (bad deeds) will be erased from him (i.e. from his record), and
4. there will be a fortified sanctuary for him from Shaytān throughout that day until he reaches the evening. No one will have performed something better than what he has done, except a person who did more than that.And whoever recites: **'Subhānallāhi wa bi-Hamdi-hi'** *one hundred times* during a day, will have his sins erased even if they were as much as the foam of the sea.

[Reported by al-Bukhāree, no. 3293 and Muslim, no. 2691. Fortress of the Muslim, no. 93]

Explanation of the Hadeeth:

In this is an indication of the exalted status of the statement of Tawheed – 'Lā ilāha illAllāh' – which is absolutely the most magnificent of all statements, and the best of what has been said by the Prophets ('Alaihimus-Salām). For the purpose of [establishing the reality of] Lā ilāha illAllāh the heavens and the earth were established and everything in existence and all creatures were created. And the People of Tawheed are the possessors of good-fortune, success and victory, in this world and the hereafter.

Know that a 'word' which has this lofty status/rank is worthy of a Muslim attaching great importance to it. And Allāh, Alone, in His Hand is Success and Correctness.

[*Note: This *Dhikr* (in the second Hadeeth, i.e. saying it **one hundred times**) is not particular to the morning time. However, its recitation in the morning is preferable, since this entails hastening to do something

good without delay; and so that one may achieve its reward from the start of the day, and have a place of refuge - from Shaytān – from the beginning of the day. For these reasons, the scholars have mentioned it among the words of remembrance connected to the morning.]

Supplication Number Ten: Reaffirmation of One's Emān, Tawheed and Adherence to the Sunnah

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً، وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Asbah-nā 'alā fitratil-Islāmi wa 'alā kalimatil-Ikhlāsi, wa 'alā deeni Nabiyyi-nā Muhammadin (sallAllāhu 'alayhi wa sallama), wa 'alā millati Abee-nā 'Ibrāheema Haneefan Musliman, wa mā kāna minal-mushrikeen.

(We have reached the morning upon the *Fit-rah* [natural way] of Islam, and the *word* of *Ikh-lās* (pure faith), [i.e. bearing witness that nothing deserves to be worshipped except Allāh] and upon the *Deen* (religion) of our Prophet Muhammad (SallAllāhu 'Alaihi wa Sallam) and the *Millah* (creed/way) of our forefather, Ibrāheem ('Alaihis-Salām), who was *Haneefan* (inclined toward true faith) *Musliman* (in total submission) and was not of those who associate others with Allāh.)

Text of the Hadeeth:

From among the glorious words of remembrance which the Prophet (SallAllāhu 'Alaihi wa Sallam) used to recite each morning is that which is reported by Imām Ahmad, from Abdur-Rahmān ibn Abzā (RadiyAllāhu 'an-hu), who said: When the Prophet (SallAllāhu 'Alaihi wa Sallam) reached the morning he would recite: '**We have reached the morning upon the *Fit-rah* [natural way] of Islam, and the *word* of *Ikh-lās* (pure faith), [i.e. bearing witness that nothing deserves to be worshipped except Allāh] and upon the *Deen* (religion) of our Prophet Muhammad (SallAllāhu Alaihi wa Sallam) and the *Millah* (creed/way) of our forefather, Ibrāheem ('Alaihis-Salām), who was *Haneefan* (inclined toward true faith) *Musliman* (in total submission) and was not of those who associate others with Allāh.**'

[Reported by Ahmad, 3/407, and al-Albānee declared it to be authentic in 'Saheeh al-Jāmi' no. 4674. Fortress of the Muslim, no. 90]

Explanation of the Hadeeth:

What could be more beautiful for a Muslim to open his day with than these splendid words, which include the renewal of *Emān* (True Faith), proclamation of *Tawheed* (Allāh's Unique Oneness), confirmation of one's adherence to the religion of Muhammad (SallAllāhu 'Alaihi wa Sallam), following the creed of Ibrāheem al-Khaleel ('Alaihis-Salām), i.e. *al-Haneefeeyah as-Samhah* (the Upright, Tolerant Way), and being far removed from every form of *Shirk* (association of something with Allāh) whether minor or major.

These are expressions of Emān and Tawheed (True Faith in the Unique Oneness of Allāh), Sidq and Ikhlās (Truthfulness and Sincerity), Khodoo' and Idh-'ān (Humility and Willing Submission), Mutāba'ah and Inqiyād (Strict Following and Compliance) – and it is befitting of the one who is consistent in the recitation of these expressions that he contemplate and reflect upon their lofty indications and majestic meanings.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: **'We have reached the morning upon the *Fit-rah* [natural way] of Islam …'** – means that Allāh has favored us to reach the morning, while we are upon the *Fit-rah* (natural state) of al-Islām, holding fast to it, guarding it carefully, without making any change in it, nor exchanging (any part of it for something else).

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**the *Fit-rah* [natural way] of Islam** …' – means: the *Islamic way of life* which Allāh has created human beings to be upon *naturally*. This is accomplished by a person turning his face (and whole being) towards the *Deen* of Allāh, being upright [in beliefs and action] – by directing the heart, the intentions and the body towards strict adherence to the religious injunctions of Islam, both *outwardly* [with the likes of prayer, charity, fasting, and pilgrimage, etc.] and *inwardly* [with love, hope, and fear, etc.] .

This is as Allāh, the Most High, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴾

“So, direct your face (i.e. your whole being) towards the *Deen* (Islamic Way of Life), being upright (i.e. inclined towards *Tawheed* and away from *Shirk*) – the natural way of Allāh upon which He has created the human beings. There should be no change in the creation of Allāh (i.e. the religion of *Tawheed*); that is the straight religion, though most of the people do not know.” [Qur’ān, 30:30]

Al-Hāfidh Ibn Katheer (Rahima-hullāh) concerning the meaning of this Āyah, says: Allāh, the Most High, says: “Direct your face (and whole being) - and remain constant - upon the *Deen* (way of life) which Allāh has legislated for you, i.e *al-Haneefeeyah* (the Upright Way), the *Millah* (Creed) of Ibrāheem (‘Alaihis-Salām) which Allāh guided you to, and which He completed for you to an extraordinary level of perfection. Along with this, you are strictly adhering to your wholesome natural state which Allāh created the creatures upon. Indeed, Allāh, the Most High, created His creation naturally upon knowledge/awareness of His *Tawheed*, and that there is nothing which deserves to be worshipped besides Him…”[to the end of his quote (Rahima-hullāh) Tafseer Ibn Katheer, 30:30]

So, this is fundamental to all human beings (i.e. that they are upon this natural state), and whoever is outside of this fundamental (natural state of Tawheed), then, this is due to some incidental occurrence which affected his natural state and corrupted it (with deviation).

This is mentioned in the Hadeeth of ‘Iyād al-Majāshi’ee (RadiyAllāhu ‘an-hu), from the Prophet (SallAllāhu ‘Alaihi wa Sallam), in that which he (SallAllāhu ‘Alaihi wa Sallam) narrated from his Lord (‘Azza wa Jalla) that He (Azza wa Jalla) said: **“Verily, I have created my servants – all of them – *Hunafā’* (inclined towards *Tawheed* and away from *Shirk*). Then, the devils came to them and caused them to deviate from their Deen, made unlawful for them that which I made lawful for them, and commanded them to associate something with Me (in worship) for which I have not sent down any authority.”** [Reported by Muslim in his Saheeh, no. 2865]

In Saheeh al-Bukhāree and Saheeh Muslim, from the Hadeeth of Abu Hurairah (RadiyAllāhu ‘an-hu), who said, the Messenger of Allāh (SallAllāhu ‘Alaihi wa Sallam) said: **“There is no child born, except**

that he/she is born upon the *Fitrah* (natural state of Tawheed). Then, his parents convert him into being a Jew or a Christian or a Magian (fire-worshipper)." [Bukhāree, no. 1359; Muslim, no. 2658]

There is no doubt that it is a tremendous favor of Allāh upon His worshipper that when he reaches the morning he is upon a pure natural state which has not been affected by any pollution, change or deviation.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**and the *word* of *Ikh-lās* (pure faith),** - means: we have reached the morning upon *the word of Ikh-lās,* which is the *word of Tawheed*: 'nothing has the right to be worshipped except Allāh', that magnificent, splendid word which is the best of the glorious words and the most exalted of them, without exception; in fact, it is the apex of the Deen and its foundation, and the most important matter.

For the purpose [of establishing this reality, i.e. at-Tawheed] the creation was created, the Messengers ('Alaihimus-Salām) were missioned, and the Revealed Books were sent down; by it people are divided into believers and disbelievers; and it isthe main point and substance of the invitation of the Messengers ('Alaihimus-Salām) and the core-essence of their divine messages; it is the greatest favor of Allāh upon His worshippers. Concerning this, Sufyān ibn 'Uyainah (Rahima-hullāh) said: '**Allāh has not bestowed upon any one of His worshippers any favor or bounty greater than teaching them Lā ilāha illAllāh**. [Mentioned by Ibn Rajab in 'Kalimatu-l-Ikhlās', pg. 53]

The statement *Lā ilāha illAllāh* is the statement of *Ikhlās* and *Tawheed*, the rejection of *Shirk*, and disavowal of *Shirk* and its people. Allāh, the Most High, says:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ ﴾

"And remember when Ibrāheem said to his father and his people:

'Verily, I am innocent of what you worship, except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily, He will guide me.' And he made it (i.e. Lā ilāha illAllāh) a Word lasting among his offspring, that they may turn back (i.e. to repent to Allāh or receive admonition)." [Qur'ān, 43:26-28]

So, if a person reaches the morning while he is in compliance with this glorious word [i.e. Lā ilāha illAllāh] – without having changed (it) or exchanged (it) - then, he has indeed reached the morning in the best possible condition. And due to the great importance of beginning the day with this magnificent word, the encouragement to increase its recitation many times every morning has been mentioned. The reward for one who recites it ten (10) times when he reaches the morning, and the reward of one who recites it one hundred (100) times when he reaches the morning has been mentioned previously [i.e. Supplication Number Nine, pages 49-51].

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '…**and upon the *Deen* (religion) of our Prophet Muhammad (SallAllāhu 'Alaihi wa Sallam)** …' means: We have reached the morning in accord with that glorious *Deen*, which Allāh is pleased with as the *Way of Life* for His worshippers; and which He sent His Noble Prophet Muhammad (SallAllāhu 'Alaihi wa Sallam) with. He – the One Free of Imperfections – said, concerning this Deen:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

"This day I have perfected for you your *Deen*, completed upon you My Favor, and chosen for you al-Islām as a *Way of Life*." [Qur'ān, 5:3]

And Allāh, the One Free from All Imperfections, said:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾

"Verily, the *Way of Life* with Allāh is al-Islām." [Qur'ān, 3:19]

He, the One Free of All Imperfections, also said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever desires other than al-Islām as a *Way of Life*, then it will never be accepted from him; and in the Hereafter he will be of the losers (i.e. the dwellers of the Hell-Fire)." [Qur'ān, 3:85]

So, this is the *Deen* (Way of Life) of the Noble Prophet Muhammad (SallAllāhu 'Alaihi wa Sallam) – i.e. submission to Allāh upon Tawheed, willing compliance and surrender to Him through obedience, and disassociation from *ash-Shirk* (associating anyone or anything as a partner with Him) and disassociation from the people of *Shirk*. Indeed, it is an enormous Favor of Allāh, the Majestic, the Exalted, upon His worshipping servant that he reaches the morning while he is in accord with this Magnificent Way of Life and this Straight Path: the Path of those upon whom Allāh has bestowed His Favors, not the path of those upon whom is the anger of Allāh, nor those who have gone astray.

Allāh, the Most High, in reminding His worshipping servants who He caused to love this blessing, and favored them with it, says:

﴿ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ ﴾

"...**But Allāh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allāh and His Messenger) hateful to you. Such are they who are rightly guided. This is a Bounty from Allāh and a Favor. And Allāh is All-Knowing and All-Wise**." [Qur'ān, 49:7, 8]

And Allāh, the Most High, said:

﴿ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ ﴾

"...**And were it not for the Favor of Allāh and His Mercy upon you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islam) whom He wills, and Allāh is All-Hearer, All-Knower**." [Qur'ān, 24:21]

To Allāh belongs the Most Splendid of Favors and the Most Majestic of Blessings!

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '...**and upon the *Mil-lah* (creed/way) of our forefather, Ibraheem, who was *Haneefan* (inclined toward true faith) *Musliman* (in total submission) and was not of those who associate others with Allāh**' – means: I have reached the morning being upon this Blessed *Millah*, the Creed and Way of Ibrāheem ('Alaihis-Salām) *Khaleel ar-Rahmān* (the Most Beloved of the Most Merciful) – which is *al-Haneefeeyah as-Samhah* (the Upright, Tolerant Way), strictly adhering to al-Islām, and remaining far-removed from *ash-Shirk* (associating anyone or anything with Allāh).

For this reason, he (SallAllāhu 'Alaihi wa Sallam) said: '...***he was Haneefan* (inclined toward true faith) *Musliman* (in total submission) and he was not of those who associate others with Allāh**'. This is a Blessed *Millah* (Creed and Way of life) which no one leaves and no one dislikes except someone who judges (i.e. declares) himself to be misguided and foolish. For this reason, Allāh, the Most High, said:

﴿ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ ﴾

"**And who [i.e. no one] turns away from the creed of Ibrāheem (Tawheed) except him who makes a fool of himself?...**" [Qur'ān, 2:130]

Indeed, Allāh, the Mighty, the Majestic, has commanded His Prophet (SallAllāhu 'Alaihi wa Sallam) to follow this *Millah* (Creed/Way), and has guided him (SallAllāhu 'Alaihi wa Sallam) to it, as He, the Most High, said:

﴿ قُلْ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿١٦١﴾ ﴾

"Say: Verily, my Lord has guided me to a Straight Path, a Right Religion [with no crookedness in it], the Way of Ibrāheem, *Haneefan* (inclining toward true faith). And he was not among those who associated others with Allāh." [Qur'ān, 6:161]

Allāh, the Exalted, reminding His worshipping servants of this Favor, said:

﴿ وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ ﴾

"...**And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts...). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam) and has not laid upon you in religion any hardship; it is the *Millah* (Creed/Way) of your father Ibrāheem**..." [Qur'ān, 22:78]

Hence, if/when the worshipping servant (of Allāh) reaches the morning in a state of compliance with this Blessed *Millah* (Creed/Way), *al-Haneefeeyah as-Samhah* (the Upright, Tolerant Way) – then, he has indeed reached the morning in a condition of immense goodness and an all-comprehensive grace, favor and bounty.

So, how beautiful and splendid it is for a Muslim to open his day with these blessed words! And a day which has begun with such words, the likes of this – from a sincere and truthful heart – what an Honorable Day!!!

Supplication Number Eleven: Beneficial Knowledge, Wholesome Provisions and Deeds that are Acceptable

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً، وَرِزْقاً طَيِّباً، وَعَمَلاً مُتَقَبَّلاً

Allāhumma innee as-aluka 'ilman nāfi-'an,
wa rizqan tayyiban, wa 'amalan mutaqab-balan.

(O Allāh, verily I ask of You beneficial knowledge, wholesome provisions, and deeds that are acceptable.**)**

Text of the Hadeeth:

Among the most beneficial and important supplications which the Prophet (SallAllāhu 'Alaihi wa Sallam) used to consistently take care to observe every morning, is that which is confirmed in the Musnad of Imām Ahmad and the Sunan of Ibn Mājah, from the Hadeeth of Umm Salamah (RadiyAllāhu 'an-hā), that whenever the Prophet (SallAllāhu 'Alaihi wa Sallam) had performed the dawn prayer, after reciting the Tasleem (i.e. saying: 'As-Salāmu 'alaikum wa Rahmatullah…to the right and left side), he would say: **'O Allāh, verily I ask of You beneficial knowledge, wholesome provisions, and deeds that are acceptable.'**

[Musnad Imām Ahmad, 6/322; Sunan Ibn Mājah, no. 925. And it was declared to be authentic by al-Albānee in 'Saheeh Ibn Mājah', no. 753. Fortress of the Muslim, no. 95]

Explanation of the Hadeeth:

Whoever reflects upon this splendid supplication will find that its recitation at this particular time – after the dawn prayer – is absolutely appropriate, since the dawn is the beginning and opening of the day. And a Muslim has no ambition in the course of his day outside of the achievement of these three sublime objectives and lofty goals which have been mentioned in this Hadeeth, i.e. beneficial knowledge, wholesome sustenance, and accepted deeds.

It is as though – in opening his day with the mention of these three matters, to the exclusion of anything else – he is defining his goals and objectives for that day. There is no doubt that this is the best way to be sure that one's whole heart is into something, and to be most precise in his movement and course of action; as opposed to someone who starts his morning without any consciousness of his goals, objectives and intentions which he is determined to work towards in that day.

We find those who are concerned with **Tarbiyah** and **Ādāb** (education/cultivation and manners/etiquettes) advise that one definethe goals of every activity that a person engages in, and for every course of action that one intends to take. In doing so, it will be more likely that one will *achieve* his goals; be *safe* from having one's efforts scattered and in a mess; and more *precise* in his actions along the way.

There is no doubt that the one who moves in accordance to defined goals and specific objectives, will be more complete, more regulated and safer than one who moves along without defining his goals and specifying his objectives.

Indeed, a Muslim does not have – in the course of his whole day, rather in the course of his whole life – any ambition to achieve nor anything to complete except these three goals, and to get to them from the closest position and best path.

In consideration of the above, what a more beautiful way to open your day than with the mention of these three matters which define the Muslim's daily goals, and specify his objectives and intentions.

The Muslim's recitation of this supplication at the start of his day is not merely defining his goals; rather, he is turning to his Lord in humble submission, begging Him, and seeking recourse with his Master and Patron, to graciously grant him the achievement of these lofty objectives and noble goals – since he has no power, no strength and no ability to achieve any benefit nor repulse any harm except by the permission of his Lord, the One Free of all Imperfections! Hence, he seeks recourse with Him, seeks help from Him, and depends upon and puts his trust in Him (alone)!

The saying of a Muslim every morning: **'O Allāh, verily I ask of You beneficial knowledge, wholesome provisions, and deeds that are acceptable'** – is a means of seeking help in his morning, and in the beginning of his day, from his Lord – the One Free from all Imperfections - to make that which is hard for him easy, to subdue to him that which is difficult, and to aid him in achieving his praiseworthy and blessed objectives.

Consider how the Prophet (SallAllāhu 'Alaihi wa Sallam) began this supplication with a request of Allāh for beneficial knowledge, before his request for wholesome provisions and acceptable deeds. In this is an indication that beneficial knowledge takes precedence and is that which one should begin with, as in the saying of Allāh, the Most High:

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴾

'So, *know* (O Muhammad) that nothing deserves to be worshipped except Allāh, and ask forgiveness for your sin, and also for (the sin of) the believing men and the believing women…' [Qur'ān, 47:19].

So, he (SallAllāhu 'Alaihi wa Sallam) began with (the mention of) *knowledge* before (the mention of) *speech* and *action.*

The fact that he (SallAllāhu 'Alaihi wa Sallam) began with beneficial knowledge contains an obvious wisdom, which is not hidden from the one who contemplates. Isn't it so that by means of beneficial knowledge a person is able to distinguish between the action which is righteous and the one which is not; and one is able to distinguish between the provision which is wholesome and that which is not?

He who is without knowledge will find affairs confusing to him, and hence perform deeds which he thinks are righteous and beneficial, while it will not be so.

Allāh, the Most High, says:

﴿ قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴾

'Say (O Mu<u>h</u>ammad): Shall We tell you the greatest losers in respect of their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.' [Qur'ān, 18:103, 104]

A person might earn provisions and wealth which he thinks is good and beneficial, while in reality it is bad and harmful. The human being has no way of distinguishing between that which is beneficial and that which is harmful, and that which is good and that which is bad – except through the beneficial knowledge. For this reason, the textual statements in the Book (of Allāh) and the Sunnah are so numerous, and the evidences supporting one another are so many which encourage the seeking of knowledge, invitation to acquire it, and the clarification of the excellence of the one who travels upon its path. Allāh, the Most High, said:

﴿ أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْآخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ ﴾

'Say: Are those who know and those who do not know equal? It is only men of understanding who will take heed (to the warning).' [Qur'ān, 39:9]

The Prophet's (<u>S</u>allAllāhu 'Alaihi wa Sallam) saying, in the <u>H</u>adeeth: '…**beneficial knowledge**…' – contains an indication that 'knowledge' is of two types: beneficial knowledge, and knowledge that is not beneficial. And the greatest of the beneficial knowledge is that knowledge through which a Muslim achieves nearness to his Lord, knowledge of his religion, and insight into the path of truth which he is required to travel upon.

Regarding this, one may reflect upon the saying of Allāh, the Most High:

﴿ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾ يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾ ﴾

'...**Indeed, there has come to you from Allāh a Light [i.e. the Prophet Muhammad (SallAllāhu 'Alaihi wa Sallam)] and a Clear Book (i.e. al-Qur'ān), wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to the Straight Way.**' [Qur'ān, 5:15, 16].

Hence, it is befitting of a Muslim – in the course of his day – to give his attention to the Noble Qur'ān, by memorizing it and studying it with others; and to give attention to the Sunnah of the Prophet (SallAllāhu 'Alaihi wa Sallam) which makes clear the Qur'ān and explains its guidance as well as its objectives.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the Hadeeth: '... **wholesome provisions**...' – contains a hint that provisions are of two types: good/lawful and harmful/unlawful.

[In Saheeh Muslim, it is reported that the Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam) said]: Allāh, the Most High, is Tayyib (Good), and He does not accept anything except that which is good. Indeed, He has commanded the believers with the same thing as He has commanded the Messengers with. He (the Most High) said:

﴿ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ ﴾

'**O you Messengers! Eat of the Tayyibāt (good things which Allāh has made lawful) and do righteous deeds. Verily, I am All-Knower of what you do.**' [Qur'ān, 23:51]

And Allāh, the Most High, said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٢ ﴾

'O you who believe, eat of the good (i.e. lawful) things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.' [Qur'ān, 2:172]

Indeed, Allāh has sent His Prophet (SallAllāhu 'Alaihi wa Sallam) to make lawful that which is Tayyib (good and wholesome things), and to make unlawful that which is Khabeeth (harmful, unclean things), as Allāh, the Most High, said:

﴿ ...وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ... ١٥٧ ﴾

'...**he makes lawful for them that which is Tayyib (good and wholesome things) and makes unlawful for them that which is Khabeeth (harmful, unclean things)**...' [Qur'ān, 7:157]

So, it is becoming of a Muslim – in the course of his day – to actively search for clean, lawful wealth, as well as the provisions that are safe and beneficial, while making every effort to stay clear of unclean wealth and unlawful earnings.

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying, in the Hadeeth: '...**and deeds that are acceptable**' and in a narration it has: '...**and deedsthat are righteous**' – points to the fact that *not* every deed which a person performs, intending to get near to Allāh, will be acceptable. Rather, the deed which will be *acceptable* is only that one which is *righteous*. And the righteous deed is that which is done purely for Allāh alone and in accordance with the guidance and way of His Prophet (SallAllāhu 'Alaihi wa Sallam).

It is for this reason that Allāh, the Most High, said:

﴿ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ﴿٢﴾ ﴾

'He Who created death and life to test you, which of you is best in deeds...' [Qur'ān, 67:2]

Al-Fudail ibn 'Iyād (Rahimahu-llāh) concerning the meaning of this Āyah (verse) said: It means the deed which is most sincere and most correct. It was said: O Abu 'Alee (i.e. al-Fudail), what is meant by the most sincere and most correct?

He (al-Fudail) said: Surely, the deed which is *Khālis* (sincere) but not *Sawāb* (correct), will **not** be accepted. And if it is *Sawāb* (correct) but not *Khālis* (sincere), it will **not** be accepted – unless or until it is both *Khālis* (sincere) and *Sawāb* (correct). That which is *Khālis* (sincere) is that which is done for Allāh alone, and that which is *Sawāb* (correct) is that which is in accordance with the Sunnah.
[Reported by Ibn Abid-Dunyā in his book 'al-Ikhlās wan-Niyyah', pg. 50 – 51; and Abu Nu'aim in 'al-Hilyah', 8/95].

This is a supplication which is tremendous in its usefulness, great in its benefit, and advisable that a Muslim maintain its recitation every morning, in following the example of the Noble Prophet (SallAllāhu 'Alaihi wa Sallam). Then, he must follow-up the supplication with **action.** Hence, he will combine the supplication with **utilizing the means**, to achieve these important Khairāt (good objectives) and noble favors.

And Allāh, Alone, is the One Who Grants Success, and the One Who Aids in Doing Every Good!

Supplication Number Twelve:
Declaration of Allāh's Perfection and Praiseworthiness

سُبْحَانَ اللهِ وَبِحَمْدِهِ: عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

Sub<u>h</u>ānAllāhi wa bi-<u>h</u>amdihi: 'A-dada khalqihi, wa ri<u>d</u>ā nafsihi, wa zinata 'ar-shihi, wa midāda kalimātihi.

(Far Removed is Allāh From All Imperfections and Praise is due to Him – in a manner equal to the *number* of His Creation, the (*magnitude* of the) Pleasure of His Self, the *Weight* of His Throne [al-'Arsh], and the *Ink* [used in recording] His Words**)**

<u>Text of the Hadeeth:</u>

From among the comprehensive, sublime words of remembrance which are commendable for a Muslim to be consistent in reciting each morning is that he says: '**Far Removed is Allāh From All Imperfections and Praise is due to Him – in a manner equal to the *number* of His Creation, the (*magnitude* of the) Pleasure of His Self, the *Weight* of His Throne [al-'Arsh], and the *Ink* (used in recording) His Words**.'

This is based upon what has been reported by Muslim in his '<u>S</u>a<u>h</u>ee<u>h</u>' (authentic collection), [no. 2726/6913 Arabic Edition] from Juwayriyah (Ra<u>d</u>iyAllāhu 'an-hā), that the Prophet (<u>S</u>allAllāhu 'Alaihi wa Sallam) went out from her presence early in the morning at the time of the dawn prayer, while she was in her '*masjid*' (i.e. her place of prayer). Later, he returned to her when the sun had risen, while she was still sitting (in her place of prayer). He (<u>S</u>allAllāhu 'Alaihi wa Sallam) said to her: 'Are you still in the same condition (position) which you were in when I departed from you?' She said: Yes. Then, the Prophet (<u>S</u>allAllāhu 'Alaihi wa Sallam) said: 'I have recited – after I left you – four words (i.e. expressions), three times; if these words were weighted against all that you have recited since I left you today, [my four words, repeated only three times] would have outweighed all that you have said. These four words are: '**Far Removed is Allāh From All Imperfections and Praise is due to Him – in a manner equal to (1) the *number* of His Creation, (2) (the *magnitude* of) the Pleasure of His Self, (3) the**

Weight of His Throne [al-'Arsh], and (4) the *Ink* (used in recording) His Words.' [Fortress of the Muslim, no. 94]

Explanation of the Hadeeth:

This is a magnificent and blessed expression of remembrance which the Prophet (SallAllāhu 'Alaihi wa Sallam) has guided (us) to, and as well, he (SallAllāhu 'Alaihi wa Sallam) has clarified that it is a *Dhikrun Mudā'afun*, a word of remembrance whose excellence and reward is increased and multiplied many times over simply reciting **'SubhānAllāh'** (Far Removed is Allāh From All Imperfections). This is because (the enormity of) that which is present in the *heart* of the one who remembers Allāh with this expression – i.e. his knowledge of Allāh, realization of His perfection, and declaration of His Greatness and Glory to the extent mentioned with this number (of all the creatures of Allāh) – is far greater than what is in the heart of the one who simply says, **'SubhānAllāh'**.

What is meant by this is that Allāh – the One Free from All Imperfections – is deserving of praise and glorification equal to this amount and number; like in his (SallAllāhu 'Alaihi wa Sallam) saying: **'Our Lord, for You is all praise, such as would fill the heavens, and that which would fill the earth, and that which would fill all that is between them (i.e. between the heavens and earth), and that which would fill whatever You Will beyond that.'** [Saheeh Muslim, 1/346, Arabic Edition]

The intended meaning is not that the worshipper has actually recited the *Tasbeeh* (declaration of Allāh's perfection) in that (tremendous) amount. For, surely, the action of the worshipper is limited. Rather, the intended meaning is that this is the amount of *Tasbeeh* which Allāh is deserving of. This is what magnifies His rank.

Al-'Allāmah Ibn-ul-Qayyim (Rahimahu-llāh), in the explanation of this Hadeeth, and clarification of the splendid subtleties and significant information which it contains, said: This is called *adh-Dhikr al-Mudā'af* (a word of remembrance whose excellence and reward is multiplied), and it is greater in praise than *adh-Dhikr al-Mufrad* (the word of remembrance which is singular). This only becomes apparent with one's full acquaintance and understanding of this *Dhikr.*

Indeed the saying of the *Musabbih* (one who declares Allāh's perfection): **'Far Removed is Allāh From All Imperfections and Praise is due to Him – in a manner equal to the *number of His Creation* …'** implies that one is actually expressing/reciting these words as well as informing (about the magnitude of the praise that Allāh is actually *worthy* of). It entails informing about what Allāh is *deserving* of, i.e. the Tasbeeh (declaration of Allāh's perfection) the number of times equal to the number of each creation that existed or is presently existing, up to (that amount) which has no ending (infinity). Thus, it entails information about the worshipper's declaration of his Lord's perfection, his extolling Him and praising Him in the amount of this enormous number, which those who count cannot reach, and those who enumerate cannot compute.

The implicit meaning (of this Dhikr) is that the worshipper is expressing/reciting a Tasbeeh (declaration of Allāh's perfection) whose *value and rank* is like this [i.e. equal to the number of all of Allāh's creations]; not that the words of the Tasbeeh which the worshipper has actually recited is in this amount or number. Rather, he is merely stating that the Tasbeeh (declaration of Allāh's perfection) which Allāh is *deserving* of is a Tasbeeh whose number reaches the number which – if there were a number that is greater than it – he would have mentioned it. Surely, the renewal and regeneration of the created beings is unending in number, and even those (created beings) who are already present cannot be enumerated.

Similar to this is his (SallAllāhu 'Alaihi wa Sallam) saying: '…**the magnitude *of the Pleasure of His Self;*** …' – which implies two extremely important meanings: One of them is that what is intended (here) is a '*Tasbeeh*' (declaration of Allāh's perfection) which – in terms of *al-'Adhamah* (Greatness) and *al-Jalāl* (Majesty) – is equal to 'the Pleasure' of His Self; just like in the first (part of this supplication) he informs about a 'Tasbeeh' equal to the number of Allāh's creation. And there is no doubt that 'the Pleasure' of Allāh's Self is a matter which is unlimited in its greatness and description; and the Tasbeeh is a Praise of Him – the One Free from All Imperfections – which entails declaring His exaltation as well as His being free of any defects or imperfections.

Since the descriptions of His Perfection and the attributes of His Majesty are unending and unlimited, rather, they are more lofty and sublime than

that – then, so also is the praise of Him with these (i.e. His descriptions of perfection and attributes of majesty), since this praise is based upon those descriptions and attributes, whether through *Ikhbār* (informing about the magnitude of the praise that Allāh is actually worthy of) or *Inshā'* (actually reciting these words of praise)….

And if His Kindness – the One Free from All Imperfections - His Reward, His Blessing, and His Good *has no ending* – and all of this necessarily comes about due to His 'Pleasure' and are its fruits – *then, how much more so the actual description of the* ***Ridā*** (i.e. Allāh's Pleasure) *itself*?

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: ' **…equal to the *Weight of His Throne* [al-'Arsh], …**' – entails confirmation of al-'Arsh (the Throne) [as a reality] and its ascription to Allāh – the One Free from All Imperfections, the Most High; and that it is absolutely the heaviest of all of creations, since, if there was something heavier than it, the *Tasbeeh* (in this supplication) would have been compared to it in weight.

So, the magnification (of the Tasbeeh) in the first expression is by *number* and *amount* [of Allāh's creatures], while in the second expression it is by *description* and *quality* [of Allāh's Pleasure], and in the third expression it is by the *enormity*, *heaviness* and *magnitude* of the scope/measure [of Allāh's Throne].

The Prophet's (SallAllāhu 'Alaihi wa Sallam) saying: '**…and equal to the *Ink (used in recording) His Words*…**' – embraces and includes all of the previous three types. Indeed, the ink of His Words has no end to its measure, nor its description, nor to its number.

Allāh, the Most High, said:

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ ﴾

'Say (O Muhammad to mankind): If the sea were ink for writing the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.' [Qur'ān, 18:109]

And Allāh, the Most High, said:

﴿ وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ ﴾

'And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.' [Qur'ān, 31:27]

The meaning of this is that if the sea were *ink*, and all of the trees of the earth were *pens,* and the pens utilized that ink, the seas and the trees (or the ink and pens) would be consumed, while the Words of Allāh would never cease and never be exhausted. So, what is intended is that this *Tasbeeh* contains such descriptions of perfection and attributes of splendor so as to necessitate it being more excellent than others... [End of quote from Ibn-ul-Qayyim]

That being said, the scholars (Rahima-humullāh) have drawn attention to the importance of the worshipper having knowledge of the meanings of these words, as well as his calling to mind that which they point to. Likewise, in accordance with what is in the *heart* of the worshipper – from this knowledge and consciousness (of the meanings and indications of the words of the supplication) – he will have a superiority and excellence that will not be earned by others. And the effect of this supplication upon him will be more intense, deeper and more lasting than its effect upon others.

Whoever recites this *Dhikr* – or any other one of the words of remembrance which have been transmitted [from the Prophet (SallAllāhu 'Alaihi wa Sallam)] – without calling to mind the meaning, and without understanding its indications – then, the effect of the *Dhikr* upon him will be weak.

In any case, it is befitting of a Muslim to be diligent and persistant in the recitation of this blessed word of remembrance each and every morning, and make every effort to call to mind it meanings and understand its indications. And Success is from Allāh, Alone. And He – the One Free from All Imperfections – is the Helper and the Guide to the Right Path!

Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) selected from the *Adh-kār* (words of remembrance) of the morning and evening that have been *authentically* reported from the Messenger of Allāh (SallAllāhu 'Alaihi wa Sallam). Most of those which the Shaykh left out were left out due to some weakness in their chains of narration, including the following *Adh-kār* (words of remembrance for Morning and Evening) from the 'Fortress of the Muslim': no. 80, 81, 82, 87, 89, each of which was classified as *Da'eef* (weak) by Imām Nāsirud-Deen al-Albānee (Rahimahullāh).

In Shā Allāh, we plan to follow up this small book with a similar work dealing with a brief explanation of another selection of some of the most important and essential *Adh-kār* (words of remembrance) and *Ad-'iyah* (supplications) which every Muslim needs to know.

May Allāh, the Most High, grant each reader *Tawfeeq* (success) in *reciting* these words upon their tongues, accompanied by *contemplation* of their meanings, while *believing* - in their hearts - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* these much needed words of remembrance; and then allowing our hearts to find comfort in the remembrance of our Lord.

May Allāh accept our praise of Him, respond to our requests from Him and make these words of remembrance a *means of nearness* to Him. Indeed, He is the One Who Hears and Responds to those who call upon Him.

May Allāh, our Lord, forgive us our sins, multiply our good deeds and raise our station with Him!

Our final supplication is al-Hamdu-lil-lāhi Rabbil-Ālameen (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muhammad (SallAllāhu 'Alaihi wa Sallam). Āmeen!!!

Appendix: Some of the Preferred Times When Supplication is Answered

بعض أوقات الإجابة المفضلة

1. The Last Third of the Night:

الثُّلُثُ الأَخِير من اللَّيل

It is reported on the authority of Abu Hurairah (may Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allah be upon him) said:

"Our Lord, the Blessed and the Most High, descends every night to the heaven of this world at the time when the last third of the night remains. Then He says:

Who will supplicate Me, so that I may answer him;

Who will ask of Me (something), so that I may grant it to him;

Who will seek forgiveness from Me, so that I may forgive him."

[Reported by Ahmad, Abu Daawood and others. See: Saheeh al-Jāmi', 2/1357, no. 8168]

Those who are heedless [of the reminder] and neglectful [of their Duties to Allāh] must consider this! Those who spend their nights in front of the TV's and films, and reach the morning like dead corpses (without any life), not remembering their Lord, nor fulfilling the obligatory prayers! They reach the morning having had the devils urinate in their ears.

The Messenger of Allah (peace and blessings of Allāh be upon him) has said:

(إِنَّ من اللَّيْلِ سَاعَةً لَا يُوَافِقُهَا عَبد مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ)

"Verily, there is an hour (time) in the night, when no Muslim servant will ask Allāh for anything of good, except that Allāh will grant it to him."

[Reported by Muslim, on the authority of Jābir (may Allāh be pleased with him)]

2. Between the Adhān and Iqāmah

بين الأذان والإقامة

It is reported on the authority of Anas (may Allāh be pleased with him), that the Messenger of Allāh (peace and blessings of Allāh be upon him) said:

(الدَّعوةُ لَا تُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فَادْعُوا)

"Supplication is not rejected between the Adhān and the Iqāmah, so supplicate (to your Lord at this time)."

[Reported by Ahmad, with an authentic chain of narrators]

Ibn Hibbān reported, with a chain of narrators considered to be *Saheeh li-ghairihi* [due to it also coming through other chains of narration], on the authority of Sahl ibn Sa'd (may Allāh be pleased with him), that the Messenger of Allāh (peace and blessings of Allāh be upon him) said:

(سَاعَتَانِ لَا تُرَدُّ عَلَى دَاعٍ دَعْوَتهُ: **حِينَ تُقَامُ الصَّلَاةُ**، وَ فِي الصَّفِّ فِي سَبِيلِ اللهِ)

"There are two hours (times) when the supplication of the supplicant will not be rejected: *At the time when the Iqāmah is made for the Prayer*; and when one is in the ranks (i.e. a soldier) in the Cause of Allāh."

3. The Last Hour (i.e. End of the Day, Before Sunset) on Friday

السَّاعةُ الأَخِيرة يوم الجُمُعة

It has been reported on the authority of Jābir ibn Abdullāh (may Allah be pleased with him and his father), from the Messenger of Allāh (peace and blessings of Allāh be upon him) that he said:

(يَوْمُ الْجُمُعَةِ ثِنْتَا عَشْرَةَ – يُرِيدُ – سَاعَةً، لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا، إِلَّا أَتَاهُ اللَّهُ عَزَّ وَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ)

"Friday has twelve hours; [during which there is a time] which no Muslim supplicates Allāh, the Mighty and the Majestic, for anything, except that Allāh, the Mighty and the Majestic, will grant it to him. So, search for that time in the last hour (time period) after al-'Asr [and before al-Maghrib]."

[It is an authentic Hadeeth, reported by Abu Dāwood and others. See: Saheeh Abu Dāwood, no. 1048]

4. There are also other situations and circumstances which are considered to be most suitable and more likely for Supplication to be answered than other times - like *During Prostration.*

أثناء السجود

This is based on the Hadeeth of the Messenger of Allāh (peace and blessings of Allāh be upon him):

(أَقْرَبُ مَا يَكُوْنُ الْعَبْدُ مِنْ رَبِّهِ **وَهُوَ سَاجِدٌ**، فَأَكْثِرُوا الدُّعَاءَ)

"The nearest that a person will be to His Lord is while he is in *prostration*; therefore, you should increase the amount of your *supplications* (at that time)."

[Saheeh Abu Dawood, no. 819; Irwā' al-Ghaleel, no. 456; Saheeh al-Jāmi', no. 1175]

5. The Supplication of Someone *While Fasting* and *While Traveling*

الصائم و المسافر

It is reported on the authority of Abu Hurairah (may Allāh be pleased with him) that the Prophet (peace and blessings of Allāh be upon him) said:

(ثَلاَثُ دَعَوَاتٍ لاَ تُرَدُّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الصَّائِمِ، وَدَعْوَةُ الْمُسَافِرِ)

"Three Supplications will not be rejected: the Supplication of the *Parent*, the Supplication of the *Fasting person*, and the Supplication of the *Traveler*."

[Reported by al-Bayhaqee and others, with an authentic chain of narrators. See: as-Saheehah 4/406-407, no. 1797]